SPECIAL
COLLECTIONS
DOUGLAS
LIBRARY

QUEEN'S UNIVERSITY
AT KINGSTON
Presented by

KINGSTON ONTARIO CANADA

THE

Abſolute Impoſſibility

OF

Tranſubſtantiation

DEMONSTRATED.

Imprimatur,

Liber cui Titulus, [*The Absolute Impossibility of Transubstantiation Demonstrated.*]

Maij 3. 1688.

Guil. Needham RR. in Christo P. ac D. D. *Wilhelmo* Archiep. *Cant.* a Sacr. Dom.

THE

Abſolute Impoſſibility

OF

Tranſubſtantiation

DEMONSTRATED.

The Second Edition.

LONDON,

Printed for *William Rogers*, at the *Sun* over againſt St. *Dunſtan's* Church in *Fleetſtreet*. M DC LXXXVIII.

Ac 911.1686.J63

THE PREFACE.

UPON a careful Review of this enſuing Diſcourſe, I find no cauſe to make any abatement from the Title of it, which promiſes to the Reader no leſs than ſtrict Demonſtration. If any of the following Arguments ſhould happen to fall ſhort of theſe pretenſions to the higheſt and cleareſt ſort of Proof that can be, it is wholly My fault, and I will mend it upon the firſt Notice of it. For I am ſure that the Subject-matter is capable of the moſt rigorous Demonſtration that ever was; and it has always been held, That the Eſſential Properties and Affections of a Body, ſuch as Quantity, Figure, and its relation to Place, &c. are the Proper Subject of Demonſtration. And let me here add, That ſuch a Doctrine as Tranſubſtantiation, *neither is, nor can be a Matter of Revelation.*

For Scripture was given us, Either (1ſt) *to Reveal things which were unknown to us by Natural Light: Such as the manner of the Creation of the World, and the greater and more amazing Secret of the Redemption of it, wherein all Heaven was engaged; the Father ſent the Son, and the Son afterwards ſent the Holy Ghoſt; upon which occaſion we have a clear and manifeſt declaration of that Doctrine, which is commonly called the Trinity of Perſons in the Godhead, which was not ſo expreſs before, under the Old Teſtament. To theſe may be added,*

32557

the assurance which is given us of a Resurrection, and of a future Judgment, and of the different portion of good and bad men; of the one in Happiness with all the blessed Company of Heaven, and of the other in Eternal Torments prepared for the Devil and his Angels. Now these are things which are Undiscoverable by Natural Light; but being Revealed, are very agreeable to it, and in no-wise contradict it.

Or (2dly) *To furnish us with an History of Providence, and of God's government of the World: Wherein most of the Divine Attributes are visibly displayed. His Holiness and Justice are to be seen in his Judgments, his Mercy in Deliverances, his Power in Miracles; his Knowledg, Faithfulness and Truth, in Prophesies; and the like. Now this part of Scripture does only clear up and exemplify our Natural Knowledg of God; and our Reason is so far from being distressed, that it is very much strengthened and confirmed by it: As to compare great things with small, the Grammar Rule is proved and confirmed by the Example.*

Or (3dly) *It was given us to improve our Natural Notices, and inforce our Natural Obligations to those Duties, which we owe to God, our Neighbour and our selves. And here our Reason triumphs, and is made perfect.*

Or (4thly) *To establish certain Religious Ordinances and Institutions; such as are the Sacraments, Religious Assemblies, Preaching, and the like: which our very Reason does subscribe and approve as wise and holy Appointments, and as highly Instrumental to a good Life.*

Now these are matters worthy of God, and such as all the Wisdom in the World would expect should be the Contents of a Divine Revelation. If God should vouchsafe to make new Discoveries to the World, a man would look for

for ſomewhat of this nature, which ſhould improve us, and ſupply the defects of Human Underſtanding, and tend to the perfecting of our Nature. But no man would expect that God ſhould ſend after us from Heaven to unteach us all that ever he had taught us in the day of our Creation, and to bleſs us with ſuch Diſcoveries as theſe. That the ſame Body is in the ſame Place, and is not in the ſame Place at the ſame time. That the Duration of 24 Hours is the Duration of 1688 Years. That a Miles Diſtance, and the Diſtance of 10000 Miles is Equal. That the ſame thing may Exiſt, and not Exiſt at once. That the ſelf-ſame ſingle thing may have two contrary Natures at the ſame time, and not be what it is ; together with the reſt of the Myſteries of Tranſubſtantiation. *We are ſure that a Divine Revelation cannot contradict the Common Senſe and Reaſon of Mankind ; for that would be to pronounce them* Falſe Witneſſes of God, *when by theſe alone we know that there is a God, and are led to the diſcovery of his Eternal Power and Godhead ; which muſt be known before we can think of Revelation. For it is in vain to talk of the Word of God, till we know that there is a God whoſe Word this Revelation is. In ſhort, If any ſuppoſed Revelation ſhould contradict the plain Principles of Reaſon, it would be the ſame thing, or rather worſe, than if that Revelation ſhould contradict it ſelf. For if a Revelation ſhould contradict it ſelf, we could not indeed receive it upon thoſe terms, becauſe we ſhould be bound to believe it and disbelieve it at once, and therefore we could not believe it at all ; But if this Revelation ſhould contradict the plain Principles of Reaſon, then it would overthrow that Underſtanding which we are ſure we received from the hands of God : And therefore if we ſhould renounce our Reaſon to believe ſuch a Revelation, we muſt in that caſe part with a Certainty for*

an Uncertainty. For we cannot know (unless we will receive it blindfold, and then we know nothing) That ever any Revelation came from God, till our Reason has made it out to us that it did: And therefore to abandon our Reason for the sake of any Revelation, is to make our selves surer of the thing proved, than of the Proof it self, which is very absurd; for that which makes us certain of another thing, must needs be first and best known to us.

I should not have put such a Case as this, for it is an impossible Case, but that the Papists *themselves have put it, and have decided it the wrong way, and have made* Axiomes *and self-evident Principles out of the false determination of it. So* Cartes *concludes his First Book of* Principles; "*That we must fix this in our minds as the* "*chief and principal Rule, That those things which are* "*revealed to us by God, are to be believed as the most* "*certain of all others: And although perchance the most* "*clear and evident Light of Reason that can be, should* "*seem to suggest to us the contrary, yet we must believe* "*Divine Authority alone, rather than our own Judg-*"*ment. Now this I say is an impossible Case; for we have not a more clear and evident proof, than the most clear and most evident Light of Reason that can be, Either that God has revealed any one Doctrine in particular, Or made any Revelation at all, Or that there is a God. And therefore if any revealed Doctrine in particular can be supposed to contradict the most clear and most evident Light of Reason that can be, so that it ought to be set aside and disbelieved as False; Then that Doctrine does therein overthrow both its own Credit, and the belief of a Revelation in general, and even of a Deity: And consequently it is, as I said, an Impossible Case, and a perfect Inconsistency; for at once it supposes the belief of a Divine Revelation, and yet destroys the belief of any such thing.*

The Gentlemen of the Port Royal, in their Logick or Art of Thinking, have advanced this Rule of Cartes *to the ſtate and degree of an Axiome, or undoubted Principle: For in* Part 4. Chap. 7. *they make this, together with two other Axiomes which uſher it in, to be the Foundation of Faith. I ſhall conſider them all three.*

AXIOME VIII.

A Man ought not to deny that which is clear and evident, for not being able to comprehend that which is obſcure. *This is but a lame Axiome; for tho it be Truth, yet it is not the whole Truth in this matter: For a Man ought not to deny that which is clear and evident upon any account whatſoever. He ought not to go againſt known Truth, (for that is the Engliſh of what is clear and evident) for the ſake of any thing, either known or unknown.*

AXIOME IX.

It is of the nature of a Finite mind, not to be able to comprehend that which is Infinite. *This is an undoubted Truth, and no man can gainſay it; only it has the misfortune to be found here in bad company, and to be applied to falſe purpoſes, as we ſhall ſee by and by.*

AXIOME X.

The Teſtimony of a Perſon infinitely powerful, infinitely wiſe, infinitely good, and infinitely true, ought to have more force to perſuade our Minds, than the moſt convincing Reaſons. *But I ask again, Have we any more than the moſt convincing Reaſons, to per-*

perſuade us that there is any ſuch Perſon thus qualified? Or that this Infinitely Credible and Adorable Being has given any Teſtimony at all? If not, Then I ſay, that this Axiome is an Inconſiſtency, it ſupplants it ſelf, and undermines the very ground on which it ſtands. That muſt needs be a very tottering and ruinous foundation of faith, which is eſtabliſhed upon a contrariety and oppoſition to the Moſt Convincing Reaſons: But an abſurd Religion may be glad of ſuch Axiomes as it can get, and muſt be content to be ſerved with an abſurd Logic.

The Meſſieurs *promiſe us here to ſay ſomewhat more of Faith afterwards, which accordingly they do,* Chap. 11. *and therefore thither we will follow them, and ſee how they apply theſe* Axiomes *to eſtabliſh* Tranſubſtantiation. *Where firſt they inculcate their former* Axiome *in theſe words,* " Il eſt certain, &c. *It is certain that* " *Divine Faith ought to have more power over our Minds,* " *than our own Reaſon. And this is certain, even by* " *Reaſon it ſelf, which ſhews us, that we ought always* " *to prefer that which is more certain, before that* " *which is leſs certain; and that it is more certain that* " *what God ſays, is true, than what our Reaſon perſuades* " *us; becauſe God is more uncapable of Deceiving us,* " *than our Reaſon of being Deceived. Now, if what Reaſon perſuades us, be not certain, when, for inſtance, it perſuades us that there is a God, then there is no poſſible certainty of a Revelation, which ſhall ſtand in competition with Reaſon, and be preferred before it. And therefore this is the old Enchantment over again, which perfectly turns the Reaſon of Mankind into a Stone, ſo that it cannot move one ſtep either forward or backward. For if the moſt clear and evident light of Reaſon that can be, (as* Cartes's *word is), if the moſt convincing Reaſons (as the Port-Royal word is) may be*

falſe,

false, Then it is impossible for us us to know any thing: Nay, it is impossible for us so much as to know, that we know nothing.

But in the very next words they relent, and tell us quite another story. "Neanmoins a consiederer, &c. "*Nevertheless to consider things exactly, that which we* "*evidently perceive, both by Reason, or by the faithful* "*report of our Senses, is never contrary to that which* "*Divine Faith teaches us. But that which makes us* "*believe so, is, that we take no heed where it is that* "*the evidence of our Reason and of our Senses ought to* "*stop, and to go no further. Methinks men should consider things exactly before they lay down Axiomes and first Principles, and not after: For now it seems that Revelation is never contrary to the evidence of Reason, or the faithful report of our Senses, (for if they are never contrary to that, then that is never contrary to them) and therefore the opposition which was supposed to be betwixt them, and the renouncing of Reason, and cleaving to Faith, which followed thereupon, proves to be wholly a mistake. So that they have plainly given up their* 10th *Axiome for Nonsense; and now they are upon a new question, which is concerning the just bounds and full extent of sense and reason, and to shew how short sighted they both are in discerning a bit of Bread.*

Their next words are these: Par exemple, &c. "*For Example, Our Senses shew us clearly in the Sa-* "*crament some roundness and whiteness; but our senses* "*do not teach us whether it be the substance of Bread* "*which causes our eyes to perceive this Roundness and* "*Whiteness: And thus Faith is not contrary to the evi-* "*dence of our Senses, when it tells us, that this is not* "*the substance of Bread, which is abolished, having* "*been*

" *been changed into the Body of Jesus Christ by the My-*
" *stery of* Transubstantiation, *and that we see nothing*
" *more than the species and appearances of Bread which*
" *still remain, although the substance be abolished, and be*
" *no more. When the* Papists *are disposed to make them-*
selves merry with the follies of us poor Hereticks, there is no such happy subject of their Drollery as this, That we pretend to see Substances, and have such exquisite Senses as will penetrate farther and deeper than all other mens. Now on the other hand we can tell them very seriously, that we never saw Roundness or Whiteness in our lives, nor can any of our Senses shew us any such rarities: We cannot deny but that we have seen Round and White Substances or Bodies, or pieces of Matter, call them what you will; but as for Roundness and Whiteness, we believe them to be objects so dazling, that they would certainly blind us. The roundness, and whiteness, and sweetness which they see and taste in the Sacrament without a Subject, are the round, and white, and sweet nothings which we never yet saw nor tasted, tho we sometimes promise them to our Children for Fairings. But Substances we continually see, and cannot look beside them: For every thing which is seen, heard, smelt, tasted, or felt, is a Substance, and which is more, it is a gross material Substance, or else it could not affect and make an impression upon such gross material organs of Sense as ours are. What is it that so feelingly moves our Senses, and resists our Touch, but a Body or Material Substance? For Ten thousand Roundnesses and Whitenesses will not make up One Object of Sense. And as for the instance which lies before us, of a piece of Bread, it is a Substance the most familiar, and best known to us of all others. We can see, and taste, and feel, and smell it, and know it blindfold. And not only we, but most of the Crea-

tures

tures about us can see, and taste, and smell the Substance of Bread as well as we, and know it very distinctly, and will single it out from twenty other Round and White Substances whatsoever. And their Senses were certainly given them to discern Substances and not Accidents, for otherwise a round and white Stone, or a round and white Chip, would serve their turn as well; but Figure and Colour are not their business, but a Substance, which will nourish them, and which will be altered and assimilated into the substance of Flesh and Blood. And therefore whether the substance of a Wafer be Bread, or whether it be a Humane Body, I will refer it wholly to all the Animals in the World, which love Bread, and will not seize upon a living Man; for they are competent and indifferent judges in this matter: Always excepting those Animals which are the Masters of The School of the Eucharist; *for they are all Parties and Bigots, and especially the Dog of* Lisbon. *In short, I challenge all the world to tell me what there is belonging to the substance of Bread, which we do not see and discern by our senses, and which is not faithfully reported to us by them. And therefore when our senses evidently shew us, that a Wafer is the substance of Bread, and on the other hand, the Popish Faith teaches us that it is not the substance of Bread, but the substance of a Human Body,* That Faith *is plainly contrary to the evidence of our Senses; which because the* Messieurs *said before, Divine Faith Never is, it leaves their Faith under a different character from that which is Divine.*

They proceed in the following words, " Nostre raison " de mesme, &c. *Our Reason in like manner shews us* " *that one single Body is not at the same time in divers* " *places, nor two Bodies in one and the same place; but*

" this ought to be underſtood of the natural condition of " Bodies, becauſe it would be a defect of Reaſon for a " Man to imagine that our Mind, being Finite, is able to " comprehend how far the Infinite Power of God reaches. " And therefore when Hereticks, in order to deſtroy " the Myſteries of Faith, as the Trinity, Incarnation " and Euchariſt, do object thoſe Pretended Impoſſibilities " which they draw from Reaſon, in this very thing they " themſelves do viſibly depart from Reaſon, in pretend- " ing to be able to Comprehend in their Finite Mind the " Infinite extent of the Power of God.

In this ſhort paſſage there are many things liable to exception. For (1ſt,) *Our Reaſon does not only ſhew us, that one ſingle Body* is not *at the ſame time in divers Places, but it ſhews us alſo that it* cannot be *in divers Places at once, for this reaſon, becauſe in that caſe one ſingle Body would be divers Bodies, which is a Contradiction. And therefore* (2dly,) *The Limitation which follows, is falſe, That this ought to be underſtood of the Natural Condition of Bodies, and reſtrained only to that. For whether Bodies be in a Natural condition, or Supernatural, one ſingle Body cannot be divers Bodies at the ſame time, for then it is no longer one ſingle Body. No Supernatural caſe or condition can make a Contradiction to be true. For inſtance, St.* John Baptiſt *told the* Jews *that God was able of thoſe Stones, which lay upon the Banks of* Jordan, *to raiſe up Children unto* Abraham. *In their Natural condition they were Stones, but in this Supernatural condition they would have been Men; but in no condition was it poſſible for them to be both Stones and Men at the ſame time, becauſe it is a Repugnancy. For to ſay, a Stone is a Man, is to ſay a Stone is not a Stone, that is to ſay, it is not, or it is nothing at all,*

which

which I hope no Man will say is the work of an Infinite Power. And therefore (3ly,) *in saying, That One Body cannot be in divers places at once, we do not thereby imagine that a Finite Mind can comprehend how far the Infinite Power of God reaches; This is both a false charge, and a false inference. For what has Omnipotency to do with nothing? To effect Nothing, is a derogation to all Power, much more is it beneath that which is Infinite. When therefore we vindicate the Divine Power, and assert the Infinity of it, and say it is removed at the greatest distance from all defect, Is this to say that a Finite mind can comprehend it? No; God forbid that our heads should be filled with such cross Popish Contradictions, as to say, that every Contradiction is Impossible, and yet this Contradiction is Possible; That a Finite may hold an Infinite, and that the Greater may be contained by the Less. We admire and adore the Infinite Power of God, and we are sensible of it every Minute, for in Him we live and move and have our Being, and yet we do not comprehend it; neither have we the least thought or imagination of Comprehending it; for we know that this is utterly Inconsistent with the necessary Imperfection and Limitation of a Creature state. The Infinite Power of God stands like a Great Mountain. Now we can see a great Mountain only by parts, and cannot view it all round at once, much less can we grasp or comprehend it, and take it up in our Arms. But yet as we know and see, that this incomprehensible Mountain (which is an Object too big for our Senses) is not a Valley; so we are full as sure that Perfection is not Imperfection, and that Infinite Power (tho we never pretended to measure the extent of it) is free from all Impotency, and cannot atchieve Impossibilities and No-*

things. As we know by his Neceſſary Exiſtence that God cannot ceaſe to Be, and by his Infinite Wiſdom that he cannot Err, and by his Infinite Truth that it is Impoſſible for God to Lye: So we are aſſured by his Infinite Power that he cannot make a Contradiction, a Nothing, an Inconſiſtency, which is always unmade again as faſt as it is made. If God ſhould Create and Annihilate a thing at once, he would plainly effect neither, and nothing would follow upon ſuch an Impoſſible Act. (4thly,) *The* Meſſieurs *inſinuate, as if the Impoſſibilities which are brought againſt* Tranſubſtantiation *were of the ſame ſort, and as Falſe and Pretended, as thoſe which are objected againſt the Trinity, and the Incarnation of our Saviour; but I ſhall leave that to the judgment of every indifferent Reader, after he has weighed and conſidered the following Diſcourſe.*

And thus I have at leaſt ſhaken thoſe Axiomes, which were purpoſely erected as Strongholds, to cover and ſhelter the abſurd Doctrines of the Church of Rome, *and eſpecially that of* Traſubſtantiation, *by feigning that Revelation and Reaſon are at variance, and that in that Caſe Reaſon is to be abandoned. It may juſtly be admired that* Cartes, *a Man of clear Senſe, ſhould begin ſuch Rules; but it is to be remembred, That he was to make ſome amends for the bold Truths he had elſewhere delivered; and likewiſe, That he was able to complement the Church of* Rome, *as well as he did particular Perſons, without being a Slave to his Complement: for when he was preſſed with what he had ſaid upon ſuch Occaſions, and with his own very words; he uſed to tell them,* Urbanitas Styli Gallici te fefellit, *you did not underſtand a French Complement. I doubt not but the Learned Men of the Port Royal did very well underſtand*

ſtand it; but it is their Craft to make ſilver Shrines for Diana; *and all the Commendation we can give them, is to ſay, that they are very able Workmen, and Maſters of their Trade, ſuch a one as it is.*

To conclude, Reaſon is that whereby we chuſe our Religion, and judg whether it be a Revelation which came from God, and whereby we diſtinguiſh betwixt the Bible and the Alchoran. And, as Cartes *ſays, If a Turk or a Heathen, being induced by ſome Falſe Reaſonings, ſhould embrace Chriſtianity, and did not know that it came from God, he would not thereupon be a Chriſtian, but rather he would be guilty of a Sin, in not uſing his Reaſon aright. Reaſon is that whereby we interpret a Revelation; or elſe a man can give no reaſon why he interprets it in that manner, rather than in another. And as St.* Paul *ſpeaks in another Caſe,* Do ye not know that the Saints ſhall judg the World? *&c. Do ye not know that Reaſon muſt judg of the Sum of Religion? And if the whole muſt be judged by it, Is it unworthy to judg in the ſmalleſt Matters, ſuch as a Phraſe, or a Figure? Shall it not judg in ſo plain and ſo eaſie a Caſe as this? That Chriſt's Body on which the Woman poured her Alabaſter Box of Ointment,* Matth. 26. 12. *was his living Natural Body; And the Body which* Joſeph *of* Arimathea *begged and buried,* Matth. 27. 58. *was his dead Natural Body; And the Body of Chriſt which is to be Edified,* Eph. 4. 12. *is the Church, or Society of all Chriſtian People; And the Body of Chriſt which is to be eaten,* Matth. 26. 26. *is the Sign, or Sacrament, or Memorial of his Body? If Reaſon may not judg in this Caſe, by conſidering and examining theſe ſeveral Places, but is to be ſet aſide or renounced, and the Letter of Scripture is to determine it; Then I am ſure, that if the*

Reſp. ad 2. Obj. Art. 5.

Com-

Communicant, by virtue of theſe words, This is my Body, *eats the Natural Body of Chriſt either dead or alive, At the ſame time he alſo eats up all Chriſtian People by virtue of St.* Paul's *words, who in like manner expreſly calls Them* the Body of Chriſt. *In a word, whatſoever is believed or done in Religion, muſt be by Reaſon, or elſe it is an Irrational Belief and Practice. For Reaſon is the Principle of a Man; and whatſoever is not done by it, is not done by the Man, it is not an Humane Act, but the Act of a brute. Whenever therefore I become a Scholar in the* School of the Euchariſt, *and renounce the Reaſon which God has given me, to embrace the* Romiſh *Doctrine of* Tranſubſtantiation, *I am fully reſolved to keep a decorum in it, and I will certainly go over to that Church upon all Four.*

I have not thus much inſiſted upon Reaſon, becauſe we are deſtitute of Scripture-proof, to ſhew that Tranſubſtantiation *is falſe; for we have not a clearer and fuller evidence from Revelation, that our Saviour came into the World, than we have that his Body, even ſince his Reſurrection, is ſuch, as cannot poſſibly be preſent in form of bread. As to name no more,* Luke 24. 39. Behold my hands and my feet, that it is I my ſelf: handle me and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have. *Theſe are the Scripture-marks of our Saviour's body, which he himſelf gave on purpoſe to know it by. But can we poſſibly behold Hands and Feet in a Wafer? Can we handle and ſee fleſh and bones in it? If we cannot, Then it is not he himſelf; otherwiſe theſe are fallacious Marks of him,* for roundneſs and whiteneſs, *and* no Hands and Feet, *and* no Fleſh and Bones, *might have been the Marks as well. But I was hereby willing to ſhew, that as Scripture is againſt* Tranſub-

Tranſubſtantiation, *ſo the primitive Light of Reaſon is againſt it too, the Unwritten as well as the Written Word of God: And that as* Tranſubſtantiation *tends to the deſtruction of all that is Man or Chriſtian in us; So on the other hand, Common Senſe, Reaſon, Chriſtianity, and all that is within us, does riſe up in oppoſition againſt ſo monſtrous and miſchievous a Doctrine.*

THE ABSOLUTE IMPOSSIBILITY OF Tranſubſtantiation DEMONSTRATED.

TRanſubſtantiation is not the Name of one ſingle Abſurdity, but it ſignifies as *Legion* does, many Thouſands in one. For which reaſon it is very hard to draw them up, or put them into any good order, which however I ſhall endeavour to do under theſe two Heads:

Firſt, Of *Intellectual Abſurdities.*

And *Secondly*, Of *Practical Abſurdities.*

1. The firſt Head is of *Intellectual Abſurdities*; by which I mean ſuch Falſhoods as are repugnant to the common Reaſon and Underſtanding of Mankind. And I purpoſely wave all thoſe Abſurdities of *Tranſubſtantiation* which contradict our Senſes, becauſe if a man be bent upon it, and will outface me out of all my ſenſes, as I cannot believe him, ſo I

cannot disprove him: If he says the Sun does not shine, when at the same time I am really dazled with the light and brightness of it, I can only say as I find, and appeal to his own senses, and desire him to do me right. In case a *Romanist* should bear me down, that the Bible in my hand is not a Book, but the living Judg of Controversie, Pope *Innocent* the Eleventh, and all the Bishops of the Christian World sitting together in Council; I cannot help my self: especially if he pretend to have chang'd the Book into such, and so many living men by saying some powerful charming words over it; and further, if in condescension and compliance with the frailty of human sense, he likewise acknowledges that it looks like a Printed and Bound Book, and is cloath'd with all the Accidents and Properties of a Book, and that one part of the Enchantment lies in this, that tho in all appearance it is a Book, yet it is in reality Pope *Innocent* the Eleventh, and an Assembly of living Bishops; in this case I cannot plead my senses, because he has already forecloſed the use and evidence of them. But if he goes on to tell me utter Impossibilities, and after having affirm'd to me that the two Epistles of St. *Peter* are nothing else but Pope *Innocent* in person; and that the very same Holy Father (whom I have in my hand at *London*) is also at the self same time personally present at *Rome*, and at *Paris*, and at *Vienna*, and in ten thousand other very remote places; he then puts me into a way to break the Enchantment, and to overthrow his Delusion with such Arguments, as will not be satisfied by saying *That the senses may be deceived, and cannot dive into the essence of things.*

It

It is not ſuch a light and ludicrous Cheat as this I have been now ſpeaking of, which the Church of *Rome* has put upon the World for many Ages together; for then I queſtion whether I ſhould ever have employed my Pen againſt it; (though it is an indignity to mankind to impoſe upon them, to deceive and make children of them) but the *Romiſh* deluſion is of an higher nature, for it is the Cheat of a bit of Bread which you muſt believe to be a man's body, nay to be a God: And accordingly if you will not worſhip and bow down to this bit of Bread, and acknowledg it to be your Maker, then ſhall you be condemned for an *Heretick*; then will they zealouſly tell you, *That they will no more pray for you than they will for a Dog; and that as your Body fries in a Smithfield Fire, ſo your Soul ſhall for ever burn in Hell.* And therefore it is of as great conſequence to men, as their ſouls and bodies are worth, to know the truth of this matter; for which cauſe I earneſtly intreat them to weigh and ponder the Arguments, and carefully to attend to the Demonſtrations, which I ſhall here lay down before them.

See the Book of Martyrs in Q. *Marie's* Reign.

To proceed with the more ſtrength and clearneſs in this matter, and to avoid needleſs Repetitions, and ſuch like incumbrances of a Diſcourſe, I ſhall here premiſe ſome very reaſonable Demands, which without any man's leave I ſhall take for granted: 1. That a Doctrine which conſiſts of Impoſſibilities, is an impoſſible Doctrine. 2. That Omnipotency it ſelf cannot make an Impoſſibility; for what cannot be done at all, cannot be done by Almighty Power. Suppoſing an infinite exceſs of Power, (as we are ſure there is in God) yet it cannot do what can-

not be done. 3. That a Contradiction is an Impossibility.

From these Premises I shall infer, That every Contradiction which is contained in the Doctrine of *Transubstantiation*, is an undoubted proof of the Impossibility of it; so that it never was, is, or can be true, and that the pretence of Omnipotency it self cannot support it.

1. The first and most obvious Contradictions in it, are those which follow upon asserting, That the self-same Body is in Heaven and Earth, and upon innumerable far distant Altars at once.

For let A, B, C, be so many different and far distant Places, and let D be the same Body in those distant Places, and then you may behold these manifest Contradictions. First, D is in A, and D is not in A, for it is in B, which is not in A. Again, D is wholly in B, and D is wholly out of B, for it is in C, which is wholly out of B. And thus you may ring Changes of endless Contradictions; for still as you multiply these Places, the Contradictions will all along encrease and multiply upon you, till they come to exceed Millions of Millions.

To avoid the force of this and such like Demonstrations, the Representer of Popery tells us, "That "Christ gives to his Body a supernatural manner of "Existence,

"Exiſtence, by which being left without Extenſion "of Parts, and rendred independent of Place, it "may be one and the ſame in many Places at once, "and whole in every part of the Symbols, and not "obnoxious to any Corporeal Contingencies. Thus far he. It may be, a few new-deviſed terms, and half a dozen Inconſiſtent Words contradictiouſly jumbled together, are able to overthrow a Demonſtration. We will try whether they can or no. As for the Privileges and Prerogatives of this Body (which it muſt always be carefully remembred is an Organized Human Body) to Exiſt without Extenſion of Parts, to be whole in every part of the Symbols, and not to be obnoxious to any Corporeal Contingencies, they are Myſteries which will keep cold, and we ſhall conſider them by and by. The Thing to be thought of at preſent, is *A Supernatural manner of Exiſtence, whereby this Body is rendred independent of Place, and may be one and the ſame in many Places at once.*

This Body which exiſts in a Supernatural manner, muſt either, (1.) Be *every where*, and in all Places; which manner of Exiſtence is Immenſe and Infinite, and peculiar to God alone. It is a Divine Attribute; and where there is one Divine Attribute, there are all the reſt. But if by an Impoſſible Suppoſition this manner of Exiſtence were Communicable to a Body, yet it would not ſerve their purpoſe; for then this Body would be in too *many* Places at once, in all other Places out of the Sacrament, as well as in it; and ſo there would be no need of Prieſts to make Chriſt's Body in the Sacrament, which would be a thing very inconvenient,

at

at leaſt for that Order of Men. Or elſe (2.) This Body which is Independent of Place, muſt be in *no Place*; and then with its Supernatural manner of Exiſtence, it does not Exiſt at all; for that which is No-where, is nothing. Or (3*dly* and *laſtly*) It muſt be *ſomewhere*; for let the manner of Exiſtence be what it will, Natural, or Supernatural, or Infinite, ſtill this Body, which is independent of Place, muſt either be Every-where, or Somewhere, or No-where. If this Body be *Every-where*, as was ſhewed before, it would be Infinite, which is Blaſphemy; for if a Body may have Divine Attributes, and be a God, then God may be a Body. And then again, if this Body be *No-where*, it is Non-Exiſtent and Nothing. And therefore it remains that it be *Somewhere*: And this is eaſily granted; for it is ſaid to be in many Places at once, which is many Some-wheres. Well, if it may be in many Places at once, it may be in one of thoſe many Places: This is undeniable, and muſt be granted us. Let us make uſe therefore once again of the former Scheme, and let this one Place be A, and D the Body in it; and now at laſt, though this Body D be independent of Place, yet we are ſure of it in one Place, for it is in A. But it ſeems, it may be in ſeveral other places at the ſame time: Be it ſo, and let B and C be two of thoſe other Places, and let D be the ſelf-ſame independent Body in thoſe Places; and then we are haunted again with all the former Contradictions. D is in A, and at the ſame time D is not in A, for it is in B, which is not in A. Again, D is wholly in B, and D is wholly out of B at the ſame time, for it is in C, which

which is wholly out of B. So that this pretended Supernatural manner of Exiſtence, is full of Contradictions, that is to ſay, it is Impoſſible. Which was to be Demonſtrated.

In this foregoing Demonſtration I have taken the word *Place* in the largeſt Senſe, ſo as to contain Angels and Spirits, who are *Somewhere*, and who cannot be *Elſewhere* at the ſame time. And this I did on purpoſe to ſhew, That though the Body of Chriſt ſhould be preſent after the manner of a Spirit, without filling a Place, or having any relation to the Dimenſions of it, (which was the old Hypotheſis, before the Repreſenter came with his new Jargon); and though it took up no more room than a Thought does in a Man's Mind, yet it were impoſſible for it to be in many Places at once. So that if we ſhould grant Matter to be Immaterial, and a Body to be a Spirit, yet the Papiſts are ſo intangled in the Abſurdity of this Doctrine, that it would do them no good to allow them half a ſcore Contradictions, neither would it any way relieve them, or free them from the reſt. Whereas on the other hand, a Body is known to fill and poſſeſs the Place in which it is, and is circumſcribed by the bounds and limits of the Place, which is commenſurate to the Magnitude and Figure of the Body; So that if a Body ſhould be in many Places at once, it might not only have quite contrary Situations, and be *Eaſt*, *Weſt*, *North*, and *South* of it ſelf, be above it ſelf, and below it ſelf all at once; but alſo it would be *Circumſcribed* and *not Circumſcribed* at the ſame time; which is a very plain and open Contradiction.

2. The Second Head of Contradictions are those which attend the Doctrine of Transubstantiation in point of *Time*. Every thing that has now a Being, either always had a Being, and is Eternal; which only God is; or else it had a beginning of its Being, in which it has continued ever since; which is the condition of all Creatures; and this Continuance of a Creature in Being we call the *Duration* of it, which is so essential to all Substances, whether Material or Immaterial, that it is absolutely inseparable from them: For when their Being began, their Duration began; and when their Duration ceases, their Being ceases. This Duration is counted by Days, Months, and Years, and such like greater or lesser portions of Time; which *Time* is nothing else but the measure of Duration, whereby we reckon how long a Substance has continued or persevered in Being. And now we have a Test in our hands, to try whether it be not absolutely impossible for the Transubstantiation-Body in the Sacrament to be the very Body of Christ, which was born of the Virgin *Mary*.

The Body which was born of the Virgin *Mary* has continued in Being 1688 years; whereas the Body which the Priest (*a*) made yesterday, has continued in Being but one Day; but the Duration of one Day only, cannot be the Duration of 1688 years: And the Duration of 1688 years is now inseparable from the Body of Christ born of the Virgin *Mary*, for the Duration of a Substance is inseparable from the Substance; therefore the Body which the Priest made yesterday, cannot be the Body which was born of the Virgin *Mary*. Which was to be Demonstrated. Again,

(*a*) Conficiunt Christi Corpus & Sanguinem *Catech. Trid.* de Euch. *ff.* 82. Edit. *Lugdun.* 1676.

Again; If the Body in the Sacrament which was made, that is, began to be yeſterday, is the ſame Body which has continued 1688 Years, then the ſame Body continued 1687 Years, and upwards, before it began to be; but before it began to be, it was not in Being; and conſequently, in every Minute during that 1687 Years, the ſame Body was in Being, and was not in Being. Which amounts to Millions of Contradictions.

Once more. It muſt be granted, *That the Cauſe is in Being before the Effect*; and it would be a double Repugnancy to ſay the contrary; for then the Effect would be both before it ſelf, for it is not an Effect till it be Cauſed; and alſo before its Cauſe, and ſo would be Cauſed by that which is not. Now the Cauſes of the Tranſubſtantiation-Body are theſe amongſt others. 1. The Bread out of which it is produced; which is ſo neceſſary, that this Change cannot be wrought out of any other Subſtance in the World, Fleſh nor Fiſh, Pillar nor Poſt, nor any thing elſe that can be named; and therefore this is the neceſſary Matter of the Tranſubſtantiation-Body, or the Cauſe *out of which* it is made. 2*ly*, The Baker by whom the Bread was made; for he that is a Cauſe of the Cauſe, is a Cauſe of the thing Cauſed. 3*ly*, The Marvellous Operator, the Prieſt, who makes the Body, together with his Intention. 4*ly*, Which ſeems to be an *Inſtrumental* Cauſe, his Pronouncing theſe words, *Hoc enim eſt Corpus meum*, in one Breath. 5*ly*, The Conſideration which moved him to ſay a Maſs at that time.

But neither the Bread nor the Baker, nor the Priest nor his Intention, nor his Voice nor his Breath, nor the Proposal, suppose of Twelve-pence, to him to say a Mass; neither all nor any of these, which were the Causes of that Transubstantiation-Body, which was made yesterday, and did contribute more or less to the producing of it; I say, none of these Causes were in Being an Hundred years ago: and if the Causes were not in Being, much less was the Effect in Being, otherwise the Effect must be before the Cause, which is impossible. But the Body of Christ, born of the Virgin *Mary*, was in Being 1600 Years ago, which is more than One hundred Years ago, and this is impossible for the Transubstantiation-Body which was made yesterday; therefore it is impossible for the Transubstantiation-Body to be the Body of Christ born of the Virgin *Mary*. *Q. E. D.*

I wonder, that when the Representer's hand was in, and he had made Christ's Body *Independent of Place*, he had not likewise made it *Independent of Time*, for that was full as necessary to be done as the other.

3. The Third Head of Contradictions are those which relate to *Quantity*; under which Head I was going to Demonstrate, That the same Body cannot at the same time be Bigger and Less than it self; That it cannot be an Organized Humane Body, Five Foot and an half long, and at the same time be stowed within the Compass of a Wafer no bigger than a Six-pence, nay within the compass of

of every Crumb of that Wafer, though not so big as a Pins-head. But I am interrupted from proceeding any further in this Attempt; for by a slight Conveyance, the very Subject-Matter of my Demonstration is taken away; and instead of a Solid Body, with Figure and Dimensions, with different and distinct parts, divisible and measurable, they have left me only the Appearance of a Body, which no Demonstration can fasten upon. For they say, *That this Body is indued with a Supernatural manner of Existence, by which being left without Extension of Parts, it may be whole in every part of the Symbols, and not obnoxious to any Corporeal Contingencies.* Now though we cannot demonstrate any Property of such an incomprehensible Body as this is, (no more than we can draw the Picture of a Non-entity, or weigh it in a Pair of Scales) for it scorns and tramples upon all the Principles and Axioms of *Euclid*; yet we may a little consider the Terms of Art by which it is expresst.

1. It is *a Body without Extension of Parts.* So that it is a whole which has Parts, though those Parts are without Extension; and accordingly as it follows, *It may be whole in every Part of the Symbols.* But if the Parts be without Extension, so is the Whole, for the Whole is nothing else but all the Parts put together. Now at this rate, a Part is as big as the Whole, and has as much Extension, because either of them has none at all. Is this indeed the Body which the Wonder-working Priest produces! A Body without Extension is a mere Nothing, and a perfect Contradicti-

on in Terms; for Extension is the very Essence of a Body, and the Foundation of all the other Properties that are in it; the 3 Dimensions, as also Figure, Divisibility, and Impenetrability, do all flow from it. Again; so much as you add to the Quantity of a Body, so much you add to the Substance; and so much of the Extension as you take away, just so much of the Substance goes along with it. In a word, Body and Extension are Reciprocal, for every Body is an extended Substance, and every extended Substance is a Body; so that they are but different Names for the same thing.

2. This Body is *whole in every part of the Symbols*, that is of the Elements of Bread and Wine. But the Bread has, suppose, an Hundred distinct Parts, one of which is not the other, and therefore this Body being Whole in every distinct Part, has an Hundred distinct Wholes, one of which is not the other, and yet is but One Body all the while, which, as I take it, is Contradiction by wholesale.

3. This Body *is not Obnoxious to any Corporeal Contingencies*. If it be a Body, what may happen to one Body, may happen to another. To use *Terence*'s words in this case, *Homo sum nihil Humanum a me alienum puto*: I am a Man, and what is incident to a Man, is incident to me. And so if a Body could speak, it would say, *Corpus sum nihil corporeum a me alienum puto*; I am a body, and what belongs to a body, belongs to me. Whatever body is subject to be eaten, is subject to be pressed

preſſed and grinded with the Teeth, to be ſwallowed down, and afterwards voided; and I ſuppoſe this laſt Clauſe was added on purpoſe to avoid ſuch Inconveniencies, and to ſave the Honour of this body, which they call *God's Body*: but in my Opinion it was a needleſs Clauſe, for a Body without Extenſion can never take hurt, nor come to any damage at all. For a man may bite till his Jaws ake, and grind all his Teeth out of his Head, before he can faſten upon that which is not, and which never yet had any Exiſtence in the world, ſave in a parcel of inſignificant words ill put together on purpoſe.

It is an endleſs thing to encounter ſhadows, and to oppoſe theſe manifeſt Impoſſibilities, which are ſo contrary to the Reaſon of Mankind, that the *Papiſts* themſelves own they would not hold them, were it not for the ſake of *Revelation*: which is to be believed, they ſay, before Reaſon, and ought to outweigh all other Reaſons. They are over-ruled, they ſay, in this caſe, by the expreſs words of our Saviour, who in the ſame night in which he was betrayed, took Bread, and ſaid, *Take, Eat, This is my Body, do this in Remembrance of me*; And who has all Power in Heaven and Earth to make his words good. We allow theſe words to be our Saviour's; neither do we queſtion his Power, but conclude, That he accompliſhed all that he intended, and did make the bread his body in that ſenſe in which he meant it ſhould be. So far we are agreed on both ſides. The Queſtion therefore in ſhort is this,

this, What he did to the bread, when he said, *This is my Body*? Whether he Metamorphosed and changed the nature of it? or only altered the use of it, that it might be a Token of his body, and serve to remember him by, to all those excellent purposes of Religion, which we acknowledg to be design'd by him.

The latter is undoubtedly the true sense, considering all the circumstances of the place. As (1*st.*) considering that our Saviour was upon his Departure, at which time men use to leave Memorials of themselves with their Friends, to be Remembred by in their Absence. (2*ly.*) Considering that the frequent use of the word *Is*, imports no more than *Signifies*. As in very many Places, where the Scripture says one thing is another, it means only that that thing must be Expounded by the Other, it signifies or stands for the other: And consequently, *This is my Body*, i. e. This *signifies* my body, is the Literal sense. And (3*ly*,) considering that Clause which shews the end and meaning of this whole passage, and is the very Key to unlock it, *Do this in Remembrance of me*. For it is an absurd speech to say, Take my body in Remembrance of my body; Take me for a Token to Remember me by. So that if there were not one Contradiction or Impossibility, or any such Rock to be shunned in the Doctrine of *Transubstantiation*, yet every thing in the Text leads us into this sense, which I have now delivered: We are plainly determined to this sense, by reasons taken out of the very bowels of the Text; the Text expounds its self.

 But

But ſtill the *Papiſts* are very urgent and preſſing upon us, and ſay, That unleſs we believe the Bread to be changed into Chriſt's Real and Natural Body, when he ſays it *Is* his body, we make him a *Lyar*. Take heed of that. For our Saviour calls many things by the name of thoſe things, into which they never were ſubſtantially changed. He called his body a Temple, when he ſaid, *Deſtroy this Temple, and in three days I will rear it up*: And yet his Body was never ſubſtantially changed into a Pile of Building. And ſo likewiſe when that Temple was in deſtroying, and our Bleſſed Redeemer was hanging upon the Croſs, we have a marvellous tender paſſage of his dutiful care to provide for his Mother, when he was in the extremity of his ſufferings, *John* 19. 26, 27. ſeeing his Mother and his Diſciple *John* ſtanding together by the Croſs, he ſaid to her, *Woman, behold thy Son.* Which was equivalent to this Propoſition, That Man is thy Son. And he ſaid to *John, Behold thy Mother*; wherein he calls the Virgin *Mary*, *John*'s Mother, which ſhe was not. But upon this *John* took her for his Mother, *and carried her home to his own Houſe*. And ſo in this preſent caſe, *This is my Body*. Look not upon this as common Bread, for it ſtands for my body; conſider it under that notion, and remember me by it. *Behold thy Mother*: Repute her as ſuch. But if it be a Reflection upon our Saviour to ſay that it is bread, when he calls it his body, is it not the ſame Reflection upon Saint *Paul* to ſay, That it is not bread, when he calls it bread three or four times over? 1 Cor. 11.

No, no, it was not Scripture which led the *Papiſts* into the Doctrine of *Tranſubſtantiation*; but by engaging themſelves in the defence of Image-worſhip, they were betrayed into it; and were driven to take ſhelter and ſanctuary in it, to avoid the force of an Argument which they could not otherwiſe anſwer. Every body knows, that when Image-worſhip was firſt ſet up, there was a great number of Chriſtians who ſtoutly oppoſed it, and gathered Councils to condemn it; and theſe went by the name of *Image-Breakers*. On the other ſide, the *Image-worſhippers* were furiouſly bent upon it, and gathered Councils to maintain it, particularly that famous one of Bleſſed Memory, the ſecond *Nicene* Council. In theſe Oppoſitions and Diſputes, one Argument which the Image-breakers made uſe of in Reference to the Images of our Saviour, was this. If our Saviour has left one Image of himſelf, which is of Divine Inſtitution, then it is not lawful to erect other Images of him which are of humane invention; but he has left one Image of himſelf, (namely in the Sacrament) which is of Divine Inſtitution, *Ergo*. To make it good, That the Sacrament was an Image of our Saviour of his own Appointment, they ſhew that all the Ancient Fathers had called it the Image, the Figure, the Type, the Antitype, the Reſemblance or Repreſentation of our Saviour. This very Argument was uſed by the preceding Council at *Conſtantinople*, and is recited by the *Nicene* Council, which was preſently after. But how does the *Nicene* Council anſwer it? They could not deny the Major Propoſition, and therefore they were forced to break through the Minor after this faſhion: They ſay

that the Sacrament is not the Image, Reſemblance, Figure, Type, Antitype of our Saviour, but his own Body; for he himſelf expreſly ſays, *Hoc eſt corpus meum.* It is not therefore an Image or Figure of him, but it is he himſelf in Perſon. And thus they reſcued and diſengaged themſelves from a very cloſe and diſtreſſing Argument, and ſo their ſhow of Image-worſhip went on.

This is the firſt time that the *Literal* Interpretation, as they call it, of *Hoc eſt corpus meum*, is to be met with, which it is plain likewiſe the former Council was not aware of; for if they could have foreſeen ſo full and ſo ready an Anſwer, common ſenſe would never have ſuffered them to make uſe of that Argument. Now after the Literal Interpretation was thus broached to ſerve a preſent turn, and they had uſed it as a man does the next thing that comes to hand, to ſtop a gap, it was yet a long time before *Tranſubſtantiation* was impoſed as a Doctrine of Faith: It had done good ſervice in ſolving an Argument, and the Image-Breakers were all broken and deſtroyed themſelves, and therefore there was no further occaſion for it. But in proceſs of time they could not but diſcover many other advantages in it; as, amongſt the reſt, That it would deck the Prieſthood with the higheſt honour in the world, and advance them above all Thrones and Crowned Heads, if it were once believed that they could *make* their *Maker* when they pleaſed. And therefore it is no wonder that they were ſo very ſharp upon *Berengarius*, when he ſet himſelf to oppoſe it. And from that

time forwards they were forming this Doctrine into ſhape, and at laſt, four hundred and odd years after the firſt invention of it, it was made an Article of Faith in the Great *Lateran* Council, and Chriſtened by the name of *Tranſubſtantiation.* This was done by a good Token in King *John*'s time, when the Pope made himſelf Landlord of the Realm of *England*, and put it under a ſervile Tribute, which laſted for ſeveral Kings Reigns. Thus you ſee the Riſe of *Tranſubſtantiation*, which came not into the world by the *Papiſts* ſticking cloſe to the Scripture; but by their cleaving to the Idolatry of Image-worſhip; whereby they are *faln*, according to *David*'s imprecation, *from one wickedneſs to another*; And to the Worſhip of their Holy Images, they have joyned the Idolatry of Hoſt-worſhip.

But what we call an Idol, that they ſay is God's Body, which they affirm to be the plain and *literal* ſenſe of thoſe words, *This is my Body*; let us therefore ſee at laſt what their *Literal* Expoſition is. Now it runs after this manner. This which I now give you to eat was lately Bread, but I have changed the ſubſtance of the Bread into the ſelf-ſame Body with which I now deliver it to you: I tell you the late Bread is I my ſelf, it is mine own Body. * For in that which you now have in your hands, aſſure your ſelves there is whole Chriſt; I am there Body and Soul, yea, and my Divinity is there alſo: So that there is contained under the appearance of that bit of Bread, my Divine Nature, and my whole Humane Nature which conſiſts of my Soul, and all the parts of my Body, together with my Blood.

†Catech. Trid. de Euch. *Sect.* 31.

† My

My true real Natural Body which was born of the Virgin *Mary* is there, together with whatſoever belongs to a true Humane Body, as Bones and Sinews. You will ſay that notwithſtanding all that I have ſaid, it appears to be Bread ſtill. That is true; for though the ſubſtance of the Bread be gone, yet the figure, colour, ſmell, taſte, and all the other Qualities and Conditions of the Bread remain, and † hang by Geometry. || And this I have moſt wiſely ordered: For theſe Accidents of Bread diſguiſe my Body, That it may the better go down, and that you may not be filled with Horror at the eating of Man's fleſh, which humane nature deteſts. And then beſides, what would the Infidel world ſay, if they ſaw you devouring your Lord, and eating him up in his own ſhape? And laſtly, this way of Receiving of my Body, the more remote it is from your ſenſes, the better it is for the improvement of your Faith, and will make it the more Meritorious. But you will wonder, eſpecially now I am by in Perſon, and you have an opportunity of comparing this one ſame Body together, how this large Body which you ſee is at leaſt five Foot and a half long, and of a proportionable bulk, can be contained at the ſame time within the compaſs of a ſmall crumb of Bread, without any Alteration at all; for it is the ſelf-ſame body within the Sacrament, as it is without. Now you may ſoon be ſatisfied in that Point. †For as I am now ſitting at Table, I am in the condition of other bodies which are in a place, which are always endued with Magnitude; but the other ſame

† *Sect.* 44. Ipſa ſe, nulla alia re niſa, ſubſtentant.

|| *Sect* 46. Nam cum a Communi Hominum natura maxime abhorreat Humanæ carnis eſca, *&c.*

† *Sect.* 43.

which am in the Sacrament, am not as in a place, but I am there as a ſubſtance, and under that notion I am neither big nor little, for that belongs to Quantity, which is in another Predicament. For the ſubſtance of the Bread is turned into my ſubſtance, not into my Magnitude or Quantity. Now no body doubts but a ſubſtance may be contained in a little room as well as in a great. For both the ſubſtance of Air, and its whole Nature, muſt be alike in a ſmall portion of Air as in a greater, as alſo the whole nature of Water no leſs in a ſmall Pitcher, than in a River. Seeing therefore that my Body ſucceeds and comes in the place of the ſubſtance of the bread, you muſt acknowledg, That my Body is in the Sacrament plainly after the ſame manner, as the ſubſtance of the bread was before the Conſecration. But to ſay, whether the ſubſtance of the bread was under a greater bulk, or under a leſs, was nothing at all to the thing.

Now this Expoſition of theſe words, *This is my Body*, is an Authentick and Infallible Expoſition, for it is the very Interpretation of them which the *Romiſh* Church delivers to all her Pariſh Prieſts in the *Trent*-Catechiſm, which was written on purpoſe for their inſtruction; ſo that I have taken it from the Fountain head, and have it at the firſt hand. This they ſay is the meaning of thoſe words of our Saviour, *This is my Body*; and therefore they make our Saviour to ſay all this: which is ſuch a ſenſe of his words, as any conſiderate Chriſtian would ſooner die, than put it upon them.

Is this the *Literal* Senſe and proper Meaning of na Organized Human Body, That it has no Magnitude, and is neither Little nor Big? That it is a Solid, Maſſy Bulk, conſiſting of Fleſh and Blood, Bones and Sinews, and yet can be perceived by no Senſe; can neither be ſeen, felt, nor underſtood, but only Believed? That it has a Head, Trunk, and Four large Limbs, which may all be contained in the compaſs of a Pins-head; which, according to the *Letter*, will not hold the Fourth part of a Little finger Nail? Methinks theſe are all ſtrange *Figures*, and the moſt harſh Abuſes of Speech imaginable. At this rate, the *Literal* Senſe of *Eaſt*, is *Weſt*, and the *Literal* Senſe of Noonday is Midnight. The *Private Spirit* never made ſuch Expoſitions as theſe, neither would any man alive receive them, if he were not firſt Practis'd upon, and his Belief widened for that Purpoſe. We have an Inſtance of theſe Preparatory Arts in the 42*d* Section, where the Paſtors are charged if they cannot otherwiſe avoid diſcourſing of theſe Matters, *To remember in the firſt place that they forearm the minds of the Faithful, with that ſaying*, Luke 1. 37. *For with God nothing ſhall be Impoſſible.*

This is neither better nor worſe than one of their Pious Frauds; for I am ſure they know, that this Scripture is very deceitfully applied to the Caſe of *Tranſubſtantiation.* The Virgin *Mary* ſcrupled the Poſſibility of her being a Mother when ſhe knew not a Man, and asked, *How this thing could be?* Upon this the Angel told her, That the *moſt High* would employ his Power in it, and bring it to paſs in an extraordinary way, to whom nothing was Impoſ-

Impossible: And the Omnipotence of God was a just ground of her Belief upon this occasion, who very well knew, That as God had made the First *Adam*, so if he pleased he could make the Second, without the Concurrence of either Man or Woman; and as he had formed *Eve* of her Husband's Rib, so he could make the Messiah of the Substance of his Mother. So that tho this was beside the common Course of Nature, yet God was not tyed to that; for what he had done, he might do again. But what Argument is this to induce the belief of Transubstantiation, which involves manifold Contradictions, which the Papists themselves acknowledg do not fall under the Divine Power? They themselves know full well that the Scripture says, *It is Impossible for God to Lye*, to whom nothing is Impossible: and he who can do all things, *cannot deny himself*, because these are Contradictions to his own Being. And for the like reason they know that he cannot make a Contradiction in any kind, because a Contradiction destroys it self, it has within it self an utter Repugnance to Being. To make a Thing to be, and not to be, at the same time, is such an Inconsistency, that one part of it overthrows the other; and therefore it is no Act of Possibility, but is an utter Impossibility, which is the Contradiction of all Power, even of that which is Infinite. Methinks St. *Austin* very well lays open the Reason, why an Almighty Power cannot make a Contradiction. *Contra Faustum* l. 26. c. 5. *Quisquis dicit, si Omnipotens est Deus, faciat ut quæ facta sunt facta non fuerint, non videt hoc se dicere, si Omnipotens est, faciat ut ea*

quæ

quæ vera ſunt, eo ipſo quo vera ſunt, falſa ſint. Whoſoever ſays, If God be Almighty, let him make thoſe things which have been Done, never to have been done, does not ſee that he ſays this in other words, If he be Almighty, let him make the things which are True, to be Falſe, even wherein they are True. So that the Angel does not tell us in this Text, That the Doctrine of Tranſubſtantiation *ſhall not be Impoſſible with God*; he does not tell us that God can make a Heap of Contradictions: No, for if all the Angels of Heaven (according to St. *Auſtin*'s Expreſſion) ſhould ſay, *That a Thing may be Falſe, even wherein it is True*; ſo may what they ſay be, and conſequently there is no believing of them, nor indeed of any Being in the World upon thoſe Terms. We are able therefore to bring their Expoſitions of Scripture upon this occaſion, to this Infallible Teſt. If they contain in them things Contradictious and Impoſſible, then they are not the True Senſe and Meaning of that Revelation which came from God, for if he cannot Do an Impoſſibility, neither can he Say it.

And juſt ſuch as their Divinity Expoſitions are; ſo deceitful are their Philoſophical Illuſtrations: As particularly, when they ſhew, how the whole Body of Chriſt may be in the leaſt Particle, or Crumbling of the Bread, by the Two Inſtances of Air and Water. Their words are theſe, 'The Sect. 43. 'Subſtance of Bread is turned into the Sub- 'ſtance of Chriſt, not into his Magnitude or 'Quantity. Now no body doubts but a Sub- 'ſtance

'stance may be contained in a little room as well 'as in a great. For both the Substance of Air, 'and its whole Nature, must be alike in a small 'portion of Air, as in a greater; as also the 'whole Nature of Water, no less in a small Pitcher-'ful, than in a River. In these words there are no less than two Egregious Fallacies. For, 1. Their Instances are of Homogeneous or Similar Bodies, that is such Bodies whose Parts are all Alike, and which have the same Name and Nature; so every Part of Air is Air, and every drop of Water is Water, and has the whole Nature of Water in it, as well as that Aggregate Body of it, which is in the Ocean: But these Instances are very deceitfully applied to an Heterogeneous Dissimilar Organized Body, as a Human Body is, which consists of Parts altogether Unlike, and of Different Names and Natures. For Bone is not Flesh, nor either of them Blood, nor any of them Brain. The Thumb-nail has not the whole Nature of the Eye, nor the Skull of the Cawl: The Hand is not the Heart, nor the Head the Foot. And as these Parts are of Different Natures, so there is a Necessity of their keeping a considerable Distance in their Situation, because there are many Essential Parts of the body interposed betwixt them, which would otherwise be swallowed up.

But 2*ly*, Suppose a Human Body were no Compound, but as pure Element as Air or Water, yet the same Substance could not be contained in a less room as well as in a greater. For the Air which

is

is contained in a Bubble, is indeed a Substance of Air, but it is not the same Substance of Air as fills a Chamber, for it is not the Hundredth part of that Substance. Nor is a Spoonful of Water the same Substance with an Hogshead of Water; for an Hogshead of Water cannot be contained in a Spoon, but is at least a Thousand Spoonfuls: And in common Arithmetick, Units are not the same with Thousands. So that when they bring Air and Water to prove that the same Substance may be contained in a little room, as well as in a greater, their Proofs seem to partake of the Nature of those Two Elements, for they are as Light as the one, and as Weak as the other.

This tedious Digression, which has proceeded to an unexpected length, has not been wholly Unprofitable; for I have again recovered Materials out of the Infallible Exposition it self, to furnish my intended Demonstration, which I shall now re-assume. In the 31*st* Section we are told, That the Real Body of Christ is in the Sacrament, and whatsoever belongs to the Nature of a Body, as Bones and Sinews: And that All the Parts of the Body are contained in it; and in the smallest Crumb of it, *Sect.* 42. From whence I gather, That if All the Parts of the Body are contained in the smallest Crumb, then the Hand is, which is one of the Parts of the Body; and if the whole Hand, then all the Fingers and Thumb, for they are Parts of the Hand, which is Part of the Body; and for the same reason if all the fingers, then all the joynts of those fingers. Now I want but One

joynt of any one Finger to manifeſt the Contradictions and Abſurdities of this Doctrine; nay, the Bone in the firſt joynt of the fore finger will ſerve the Turn. Now a bone is a ſolid firm hard Subſtance, which as to its Uſe ſerves to ſtrengthen the fabrick of the Body. And if it have not theſe Properties, it is not a Bone, it is not the thing we ſpeak of; for a fluid looſe or ſoft Subſtance is not a Bone, neither will it ſerve for the above-mentioned Uſe in the Body. Having therefore theſe Properties, it conſiſts of Parts Extended Impenetrable and firmly joined together, ſo that they cannot be ſeparated without great force, and conſequently they reſiſt the Touch, and feel Hard. Beſides, this Bone in particular is of a Cylindrical Figure, an Inch long, and as much in compaſs round about. Now if any of the Parts of this bone be Diminiſhed, then All the Parts of the body are not there, for the Parts of this Bone which are Parts of the body, are not there: And if the Parts be Altered, the Nature of the Thing is deſtroyed, and it is not a bone.

So that with much ado we have gained a bone Entire, of an Inch in Magnitude, which according to the Infallible Doctrine is contained in a Crumb of the Sacrament of the Compaſs of a Pins-head. Now the Fortieth Part of this bone is equal to that Crumb, as is manifeſt either by applying them to one another, or by their filling the ſame Place; but the Crumb is Greater than the whole bone, for it Contains it, and therefore the Fortieth Part of the Bone is Greater than the whole Bone,

which is Impoſſible. So that the whole bone cannot Poſſibly be Contained in that Crumb, but yet it is Contained in it, which is a plain Contradiction. *Q. E. D.*

Corollary. Now if that bone cannot be contained in ſuch a Crumb of the Sacrament, much leſs can the whole body, for that bone is not the Five hundredth Part of the whole body; which we have proved, by the Hypotheſis, to be there Full and Entire, and in its Juſt Dimenſions; becauſe *All the Parts of the body are there*, and conſequently Every Part of Every Member of the body, which make up the Integrity of the whole. So that we have here at Once about Twenty Thouſand Contradictions, that is to ſay, ſo many Impoſſibilities.

Again, This is an Everlaſting Truth, *Thoſe things which are Equal to One and the ſame thing, are Equal to one another*: Inſomuch that all the Syllogiſms and Demonſtrations in the World are in a manner built upon this Axiome: And whoever gainſays it, muſt aſſert one of theſe Two Things, Either that One and the ſame thing is not the ſame; Or elſe that what is Equal, is not Equal at the ſame time. Now a body of Five Foot and an half long, and One Foot Diameter, is equal to the Natural body of Chriſt; but a Crumb of bread leſs than a Pins-head is equal to the ſelf-ſame Natural body of Chriſt, for a Crumb of bread as big as a Pins-head is bigger than the Natural body of Chriſt, and Contains it, there-

fore a Crumb of bread less than a Pins-head, is equal to a Body of Five Foot and an half long, and One Foot Diameter.

Furthermore, by another Undeniable Maxim, which says, *If of Equal things you take as much from the One as from the Other, the Remainders shall be Equal*, Let us take the Quantity of a Pins-head from the Body of Five Foot and an half long, and there remains a Body of Five Foot, Five Inches, and Two Barley Corns, and somewhat better: Let us likewise take the same Quantity of a Pins-head from the Crumb of Bread which is less than a Pins head, and there remains *Transubstantiation*, that is to say, something Worse and Less than Nothing. Nevertheless, because they are the Equal Remainders of Equal bodies, as much having been taken away from the one as from the other, I say that the Remainder of the Crumb is Equal to the Remainder of the body of Five Foot and an half long, which is clearly impossible. *Q. E. D.*

In this last Demonstration, for dispatch sake, I have been forced to do as the Papists do, and to lay Contradictions and Impossibilities upon Heaps, because I hasten to proceed to other Heads: Only I must stay to Demonstrate some Gross Contradictions, which may be referred either to this Head of *Quantity*, or to the former of *Place*.

Supposing Christ's Natural body to be five Foot and an half long, and one Foot Diameter, if

if the ſelf-ſame body be in another place at the ſame time, where ever it is, the ſelf-ſame body muſt have the ſelf-ſame Dimenſions, as we † have already proved; and conſequently if it be in four ſeveral places at once, it is but five Foot and an half long, and at the ſame time it is four times five Foot and an half long, which is two and twenty Foot long: And ſo likewiſe it is but one Foot Diameter, and at the ſame time it is four times one Foot Diameter, which is two Foot Diameter. And by the vaſt number of Places in which the *Papiſts* have beſtowed it, it will be but five Foot and a half long, and one Foot Diameter, and at the ſame time it will be as big as Mount *Atlas*, or *Pen Men Maur*, or the *Pic* of *Tenariff*.

† Coroll. 1.

4. The fourth Head of Contradictions are thoſe which relate to *Number*, in ſpight of which the *Papiſts* make Ten thouſand ſeveral bodies to be but one and the ſame body. Now as we have already proved it to be impoſſible for one and the ſame body to be in ſeveral diſtant Places, ſo we ſhall here demonſtrate, that it is equally impoſſible for what is in ſeveral diſtant Places to be one and the ſame body.

The Unity of a body conſiſts in this, *That it be undivided from it ſelf, and divided from all other Bodies*; ſo that if a body be an Individual body, that is to ſay, one and the ſame, it muſt be undivided from it ſelf. Now if Chriſt's body in the *Pix* at *Limeſtreet* be the ſame Individual

 body

body which is in the *Pix* at St. *James's*, or at *Posnanie* in the Higher *Poland*, then the self-same Individual body is both undivided from it self, and divided from it self. For in the former case the same Individual body is divided from it self not only by two * *Wonderful Coverlets* of the Accidents of bread, and by the less wonderful Covers of two *Pixes*, but also by the greatest part of two great Cities, *London* and *Westminster*. And in the latter case of *Posnanie* in *Poland*, it is divided from it self by vast Tracts of Land, and a very wide Sea; so that the self-same individual body is undivided from it self, and yet at the same time is divided from it self, which is impossible. *Q. E. D.*

* Trent. Cat. de Euch Sect. 30. Admirabili Integumento.

On the other hand, There is not any thing which more Infallibly proves a real distinction betwixt Substances, and shews that they are divers, and that the one is not the other, than this, *That the one can be without the other, and that they can exist separately and apart.* Now Christ's body at *Limestreet* in *London*, and Christ's body at *Posnanie* in *Poland*, do exist separately and apart, for it is a long and weary Pilgrimage to go from one to the other: And the one can be without the other, for that body at *Posnanie* was many years without the other, and had raised thirty six Persons from the Dead, long before the body at *Limestreet* was made. And therefore these are distinct and divers Bodies, that is to say, they are not the same Body; And yet they are the same Body, which is impossible. Which was to be Demonstrated.

Corol

Corollary. It is to be ſuppoſed, that when Anti-Chriſt comes with Lying Wonders, no body will be ſo Unmannerly as to call them Lying Wonders, and therefore we ſhall not Queſtion the Truth of any one of thoſe Miracles which are in the *School of the Euchariſt* (*a*): Only thus much we gather from the former Demonſtration, That the good Example of the Birds, (*b*) Beaſts and Vermin, which worſhipped Gods Body in other Ages and Countries, is wholly Uſeleſs to us. For the Gods Body which is at *Limeſtreet*, and St. *James's*, or any where hereabouts to be had, is not the ſame Gods Body which thoſe Devout Creatures meekly Worſhipped, and which the Stubborn Black Horſe (*c*) was forced to Worſhip with one Knee; and therefore we are not in a capacity of Worſhipping the ſame Gods Body, if we would.

(*a*) Tranſlated into *Engliſh*, and Printed at *London* 1687.

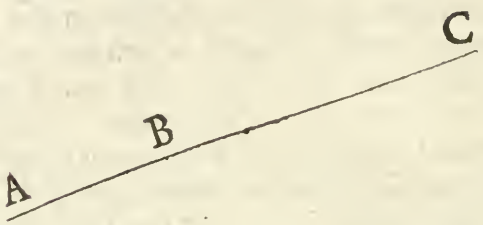
(*b*) School of the Euchariſt, *pag.* 2, 4, 7, 8. 19. *&c.*

(*c*) Preface to the School of the Euchariſt, *pag.* 22.

5. The next Head of Contradictions is of thoſe that ariſe from the conſideration of that ſpace or *Diſtance* which is betwixt one body and another, which is always meaſured by a ſtraight Line drawn from a point of the one body to a point of the other body; which is the ſhorteſt Line that can be drawn betwixt them, and conſequently there can be but one ſtraight line drawn betwixt the ſame Terms, which meaſures and deſcribes the juſt diſtance of them. Now we are allowed to draw a ſtraight Line from any one Point to another.

We will therefore draw a ſtraight Line from a Point of Chriſt's Body

at



at St. *James's* A, which shall touch the self-same Point of the same Body at *Wildhouse* B, and be continued to a Point of the Monument in *Fish-street* C. Now I say, That the Line B C, and the Line A B C are one and the same Line, because each of them is a straight Line drawn betwixt the self-same Terms; which can be but only one straight Line, and therefore the Line B C, and the Line A B C being one and the same Line, are equal; but the Line B C is only a part of the Line A B C, and consequently a part is equal to the whole, which is Impossible. So likewise the Distance from the *Monument* to *Wildhouse*, and the Distance from the *Monument* to St. *James's* House is all one, though St. *James's* be half a mile farther off from it than the other, which is impossible. *Q. E. D.*

Corollary. From the same Demonstration it follows, that St. *Peter's* in *Rome*, *Corpus Christi* Church at *Posnanie* in *Poland*, and other the remotest places

ces in the world where God's Body is, are as near Neighbours to the *Monument* in *Fiſhſtreet* as the very Maſs-houſe in *Limeſtreet* is. And there is likewiſe an infinite variety of other Contradictions, which would reſult from drawing but half a ſcore right Lines from God's Body which is in ſo many ſeveral Quarters, which ſhould all meet together in the Point C. For this, as the meaneſt Mathematician eaſily underſtands, would not only confound all Diſtances, but alſo overthrow all the Everlaſting Principles of Geometry.

6. The Sixth Head of Contradictions is in reference to *Quality*, whereby a Thing is rendred Like or Unlike to another. Now the ſelf-ſame Body of Chriſt, by the Doctrine of Tranſubſtantiation has quite contrary Qualities, and is Like and Unlike to it ſelf at the ſame time. For in Heaven it is in Form of an Human Body, and in Earth it is in Form of Bread. And ſo again upon Earth, it has a Light about it like a Pillar of Fire which reaches up to Heaven, and it has not ſuch a Light about it at the ſame time. It is ſtabbed by a Jew, and is Red with Blood, and at the ſame time the ſame Body has no Redneſs nor Mark of Blood upon it. It is marked with a Crucifix, and at the ſame time it is not marked with a Crucifix, but with I H S and a Glory. Now theſe are manifeſt Contradictions, for the ſelf-ſame thing is affirmed and denied of the ſelf-ſame Body at the ſelf-ſame time.

But before I proceed to Demonſtrate the Con-

tradictions and Impoſſibilities which fall under this Head, leſt I ſhould loſe all my pains in ſo doing, it will be fit to conſider a ſhuffling Anſwer which the Papiſts have invented to rid their hands of all Contradictions of this kind. It is in theſe words, *A Body in two Places is Equivalent to Two Bodies, and therefore one may ſay of it the moſt Oppoſite things without Contradiction.* It ſeems this is no new Anſwer, but I confeſs it was New to me; for I firſt met with it in the late Six Conferences concerning the Euchariſt, *p.* 89. where that very Learned and Judicious Author has anſwered it, and ſent it home again with ſuch Arguments *ad Hominem*, as would cloſe the Mouths of any body but Papiſts. But becauſe it now alſo lies juſt croſs my way, I ought likewiſe to ſay ſomething to it.

1*ſt* Therefore I ſay, That the Suppoſition of One Body in Two Places at once, is an utter Impoſſibility; which I have already Demonſtrated over and over again, both under the 1*ſt* Head of *Place*, and alſo under the 4*th* Head of *Number*. 2*ly*, One Body Equivalent to Two, that is, One Body which to all Intents and Purpoſes is Two, is a Contradiction in Terms; for at this rate One and One is Three, and Three and One is Five, and in ſhort, there is a full end of all Arithmetick. 3*ly*, It is not One Body in Two Places which will ſerve their turn, but it muſt be One Body in Ten Thouſand Places. For it muſt be One Body in form of Fleſh, and the ſame Body in form of New Bread, and the ſame Body in form of Old Bread, and the ſame Body in form of Sweet Wine, and the

ſame

ſame Body in form of Sowre Wine, and the ſame Body at *Lime-ſtreet*, at *Rome*, at *Avignion*, and in a word, in all Places, where a bit of Bread, a Maſs Prieſt, and a Slate, are to be found together. And this, as I have already ſhewn, draws after it Millions of Millions of Contradictions. *4thly*, I ſay, That even the Impoſſible Suppoſition of One Body in ſeveral Places, does plainly deny all Difference and Diſſimilitude in that Body; it allows indeed a Multiplication of the ſame Body, but it perfectly excludes any Alteration of it: For if it be Altered, it is not the Body which was ſuppoſed to be Multiplied. For inſtance, I will ſuppoſe the ſame Pint of Milk to be in ſeveral Places, but then it muſt be a Pint of Milk in all thoſe Places. For I cannot ſay, without Contradiction, That the ſame Pint of Milk in another Place is neither Pint, Half-pint, nor Spoonful, but perhaps an unperceivable Drop, for then it is a Pint and not a Pint. And ſo likewiſe I cannot ſay, That it is a Pint of Milk in this Place in the form of Milk, and in another Place it is a Pint of Milk in form of *Aqua vitæ*, having the Smell, Taſte, Colour and Virtues of *Aqua vitæ*: In another Place it is a Pint of Milk in the form of a Pen-full of Ink: And in another Place it is a Pint of Milk in the form of a Bandelier full of Gunpowder. For in theſe caſes it is ſo Altered that it is not Milk, it is not the Thing we ſpoke of, and which we ſuppoſed to be Multiplied: And at the ſame time though it be neither Milk nor Meaſure, yet in the way of Tranſubſtantiation it is ſtill a very good Pint of Milk. Theſe Men had better let their Contradictions

alone, than offer to aſſoil them, for the Doctrine of Tranſubſtantiation is perfectly of the nature of Birdlime, the more they ſtir and flutter in it, the faſter they are caught.

So that this ſorry Evaſion being of the ſame piece with Tranſubſtantiation it ſelf, or rather an aggravation of Contradiction, I ſhall ſet it aſide as if it had never been, and proceed to my intended Demonſtration.

We have not in our Minds a clearer and brighter firſt Principle than this is, *That, nothing can be Preſent and Abſent from the ſame Subject at the ſame time.* Now the Mark of I H S is Preſent to Chriſt's Body, being imprinted upon it, and at the ſame time it is Abſent from the ſelf-ſame Body, having, inſtead of I H S, a Crucifix upon it; and therefore the Mark of I H S is Preſent to Chriſts Body, and Abſent from the ſelf-ſame Body at the ſame time, which is Impoſſible. *Q. E. D.*

Again, God's Body in Form of Bread is not God's Body in Form of Wine; for if it were, then the Form of Bread, and the Form of Wine would be the ſame; Wine would be Bread, and Bread would be Wine, that is to ſay, Bread would be Not Bread. But according to the Papiſts, God's Body in Form of Bread, is God's Body in Form of Wine, that is to ſay, Bread is not Bread, which is Impoſſible. Which was to be Demonſtrated.

7. The

7. The laſt Head of Contradictions ariſe from this part of the Doctrine of Tranſubſtantiation, which ſays, 'That when the Subſtances of Bread 'and Wine are aboliſhed, and wholly ceaſe to Be, 'ſtill all the Accidents of Bread and Wine are ſeen 'to Remain without any Subject at all. For the 'Subſtances of Bread and Wine are departed and 'gone, and theſe Accidents cannot cleave and be 'united to the Body and Blood of Chriſt, and 'therefore it remains, That in a Supernatural way 'they muſt ſubſiſt of themſelves. This is their own infallible Doctrine, *Trid. Catech. de Euch. Sect.* 25. & 44. In which few words there is plenty of Contradictions.

For (1*ſt*,) I ſhall Demonſtrate, That Accidents ſubſiſting without a Subject, are Subſtances, that is to ſay, are not Accidents. And becauſe the Papiſts themſelves are ſenſible how Abſurd and Impoſſible this Doctrine of theirs is, therefore they fly to Miracle and Omnipotency, which is no Refuge nor Sanctuary for Contradictions and Impoſſibilities, as we have already ſhewn.

Now the very Eſſence of an Accident is to ſubſiſt in a Subject, and the Eſſence of a Subſtance is to ſubſiſt of it ſelf without a Subject; ſo that if God by his Omnipotency ſhould make an Accident to ſubſiſt of it ſelf without a Subject, he would give one and the ſame ſingle Thing Two contrary Natures: Whereby the ſame thing would be what it is, and would not be what it is; it would ſubſiſt in a Sub-

ject, and not subsist in a Subject at the same time, which is Impossible. *Q. E. D.*

I have been beholden to the great Philosopher *Des Cartes*, a Man of their own Communion, for this Demonstration, and have gathered it out of his Answer to the Fourth and Sixth Objections which were made against his Meditations, and out of his Notes upon the *Programma* of *Regius*, as I suppose. And it has been heretofore no small diversion to me to see how the Papists stood on Tiptoe, when that great Restorer of Natural Knowledg appeared, expecting whether his New Philosophy would favour their Old Transubstantiation. But when they found that he was not a Man for Substantial Accidents, and such kind of Contradictious Stuff, Dr. *Arnault* of the *Sorbonne*, puts it home to him in the Fourth Objections, and tells him, That according to his Philosophy, the Doctrine of the Church concerning the Sacrament of the Altar could not remain safe and sound; because it is of Faith, That the Accidents in the Sacrament remain without a Subject; whereas Monsieur *Cartes* seemed to hold, (for he had not as yet spoke out, nor expressed himself fully in that matter), That Accidents are Inseparable from a Subject, and that a Body, and the Affections of that Body could not subsist apart, nor be made to Exist separately by an Infinite Power. Wherefore Monsieur *Arnauld* prays him to take great care, lest that while he is proving a God, and the Immortality of the Soul, he should endanger that Faith by which himself hoped to be saved.

†

Here

Here *Cartes* was beſet, and forced to declare himſelf, and therefore was put upon his Invention, which was firſt to contrive a way of ſolving the Appearances of Bread and Wine which are in the Sacrament, by a new Hypotheſis of the Superficies; which he told them he ſhould more fully make out in his *Phyſics*: And when he had thus firſt entertained them with a new Hypotheſis, then he ſhews them what Impoſſible Abſurdities Real Accidents are, and how full of Repugnancy and Contradictions; and that theſe Contradictions made men Diſſenters from the Church of *Rome*. And then he concludes, That he hoped the Time would come, when the Divines of that Church would hiſs the Doctrine of Real Accidents out of the world, as an Unreaſonable, Incomprehenſible, and Unſafe Doctrine to be Believed; and that his Superficies would be embraced inſtead of it, as Certain and Indubitable. Monſieur *Arnault* was a Man of ſenſe, and therefore I doubt not but he let fall his Ears at this Anſwer. And the *Paris* Divines ſent *Cartes* word afterwards in their ſixth Objections, *Scruple* the *7th*, That they did not underſtand his Superficies, and knew not what to make of it: And that though he put them in hope that he would make things plainer in his *Phyſics*, yet they were inclined to Believe they ſhould never part with their old Opinion concerning Accidents, for his new one.

But though they were of this mind, yet we find a very conſiderable Perſon, *Epiſt. Vol.* 2. *Epiſt.* 3. who had better thoughts of it, and ſays, That he had happily ſhewn how the Inſeparableneſs of Accidents from

from a Substance, might be consistent with the Sacrament of the Altar; but then he desires to know of *Cartes*, whether he had bethought himself of a way to Reconcile another part of his Philosophy with Christ's Body, being without Local Extension upon the Altar; for otherwise he would expose to great Peril the most sacred thing in the world. Upon this *Cartes* stops short, and does not care to give any thing more concerning the Sacrament under his hand, but offers to meet him if he pleases, and to tell him his Conjectures by word of mouth, *ibid. Epist.* 4.

And was not this a pleasant way of proceeding? Which is in effect as if they had said, Sir, You are a great Philosopher of our own Church, you know we hold the Doctrine of Transubstantiation, and you your self hope to be saved by it; see therefore what can be done for it, pray make it as reasonable as you can. It is too like the Comical Story of the Woman, who after she had eaten *Pig* in *Smithfield*, went to *Rabbi Buisy*, and prays him to make the eating of *Pig* as lawful as he can. And is it not likewise a neat turn, to quiet them with his Doctrine of the Superficies?

Now the Superficies is much such another *Rationale* of Transubstantiation, as the following Argument is a proof of Purgatory. If there be one whose words are recorded in Scripture, who when he died went neither to Heaven nor Hell, then there is such a Middle place as Purgatory; but there is one whose words are recorded in Scripture, *&c. Ergo.*

Ergo. I have seen a Papist catch at this Syllogism very greedily, and as Impatient to know who that One was, as if he would presently have gone a Converting with the Argument. But he was as blank when he was told that it was *Baalam's* Ass, as I fancy Dr. *Arnault* was, when he had read and considered the long Story of the Superficies; which, I believe, never yet drew one of those back again to the Church of *Rome*, whom *Cartes* complains the Doctrine of Real Accidents drove away.

2. This Proposition, Nihili nullæ possunt esse Affectiones, *That Nothing cannot possibly have any Qualities or Affections*, is a Necessary and Everlasting Truth; and it is so clear and self-evident, that all words and discourse about it would but darken the Natural Light which is in it. Now a Wafer or singing Cake is an Extended, Round, White Substance, having all the Qualities and Affections of Bread; and when this Substance (*a*) wholly ceases to be, it is nothing. But if the Extension, Roundness, Whiteness, and all the Bready Qualities of it still Remain, then at the same time there do Remain the Extension, the Roundness, the Whiteness, and the Bready Qualities or Affections of Nothing, which is Impossible.

(*a*) Sect. 25. ut Omnino esse desinant.

And that Nothing, whose Extension, Roundness, Whiteness and Bready Qualities are still Remaining, is an Extended, Round, White and Bready Nothing; which are so many Contradictions and Impossibilities. *Q. E. D.*

I see that I must either break off Abruptly, or never have done. For I find the Dividing of the Accidents of a Wafer into 3 Parts, which is one of the Operations performed in the Mass; and with the self-same Division, the Dividing of Christ's Body into 3 Wholes; and many more of their Absurdities coming thick into my head; and therefore I will here Conclude in time.

All these Demonstrations hitherto are Arguments to all Mankind. I have now an Argument or Two *ad Hominem*, or to the Papists themselves.

And 1*st*, By their own Infallible Doctrine of Concomitancy I shall Demonstrate, That there has been never a God's Body, as they call it, upon Earth these 1600 Years; Provided they will allow me, First, That Christ's Body has been in Heaven these 1600 Years. And 2*ly*, That Heaven and Earth are different and distant Places. I reckon that Infallibility her self, either has granted me both these *Postulata* already, in these following words, *Tr. Cat. de Euch. Sect.* 37. *But it is plainly Impossible, That the Body of Christ should be in the Sacrament, by coming out of one Place into another, for so it would come to pass, that the Body of Christ would be Absent from its Seat in Heaven;* (Now I presume, if it has not been Absent from its Seat in Heaven, to come and be Present in the Sacrament these 1600 Years, it has not been Absent upon any other Account): Or else I reckon that because the things Demanded are very Reasonable, she will not now stick at the Granting of them. Now the Rule of Concomitancy is this, *Tr. Cat. de Euch.*

Euch. Sect. 33. Si enim duo aliqua inter ſe reipſa conjungantur, Ubi unum ſit, ibi alterum etiam eſſe Neceſſe eſt. *If any two things are Really joined together, where the one is, there of Neceſſity the other muſt be alſo.* That is to ſay, it is Impoſſible for it to be in any other Place. But no two things in the World are more Really joined together, than one and the ſame thing is with it ſelf; and if it were not ſo, no one thing could be really joined to another. The Union of one and the ſame thing with it ſelf, is the moſt cloſe and intimate that can be, and conſequently the Concomitancy muſt be the ſtricteſt. Nay the very Reaſon, Ground, Bottom, and Foundation of the Rule of Concomitancy is this, Becauſe from Two ſingle Things Really joined together, there reſults One Compound. The Union is the Cauſe of the Concomitancy, becauſe it is Impoſſible for the ſame thing to be Divided from it ſelf. So that if two things which are Really joined together, muſt always of Neceſſity keep company together, then it is utterly Impoſſible for one and the ſame thing to ſtraggle from it ſelf, but it muſt ever be its own Individual Companion.

From theſe Premiſes I ſay, That Chriſt's Body having been in Heaven theſe 1600 Years, if in that Space of Time it has been upon Altars here on Earth, then it has not been at the ſame time where it has been, but it has broken the Rule of Concomitancy, and has ſtrangely ſtraggled from it ſelf; which is Impoſſible. *Q. E. D.*

I have ſtudied with all the Application of Mind of which I am capable, to forecaſt in my thoughts

what fault the Papiſts would find with any of the former Reaſonings, or with this laſt in particular, and cannot foreſee nor imagine any. For though we ſhould allow Chriſt's Body to be *Independent of Place*, or to have any other Impoſſible Prerogatives which they liſt to Invent, yet ſtill this Body muſt be ſubject to the Rule of Concomitancy, becauſe they themſelves are forced to make uſe of it, to prove that the Body of Chriſt is under the Species of Wine, and that the Blood of Chriſt is under the Species of Bread; and it is the only Proof they have. Now if of Neceſſity the Body muſt be by Concomitancy where the Blood is, then by an antecedent Neceſſity the Blood muſt be where the Blood is; for the Blood's being there, is the cauſe of the Bodies being there likewiſe. So the Body being under the Form of Bread, is the reaſon that the Blood is there alſo; but then to be ſure the Body muſt be there. From whence, as I ſhewed before, it undeniably follows, That Chriſt's Body is only in Heaven; or elſe it is not where it is, which overthrows the very Foundation of Concomitancy.

2. The Second Argument ſhall be drawn from their Form of Conſecration, *For this is my Body*, being the words of our Saviour from whence they have wreſted the Doctrine of Tranſubſtantiation. Now to give them a Samplar of their own, and to ſhew them how they themſelves interpret Scripture, I ſay that it appears by the very words of Conſecration, That the Prieſt himſelf is alſo Tranſubſtantiated; for the Body is Chriſt's, and yet the Prieſt ſays it is *My Body*, which cannot be True, unleſs the

Prieſt and Chriſt be the ſame: And that cannot be, but by an admirable Change and Converſion, which the Holy Catholick Church has conveniently and properly named Tranſubſtantiation. No, ſay the Papiſts in great anger, There is no ſuch Change at all, for the Prieſt only ſtands for Chriſt, and (*a*) ſuſtains his Perſon; he only Repreſents him in that Action, and is in Chriſt's ſtead; ſo that we are not to look upon the Prieſt in that ſolemn Action as Friar *John*, but as Chriſt himſelf. And therefore the Prieſt may ſay with Truth, this is *My Body*, tho Literally and Properly, and in ſtrictneſs of Speech, it is *Chriſt's Body*, and not *His*. To which I again reply. Why this is the very Expoſition of theſe words of our Saviour, for which the Hereticks have all along been Burnt, namely, This Bread ſtands for my Body, and Repreſents it in this Action; it is inſtead of my Body, and bears the Character of it; and you are not ſo much to conſider it as Bread, but to look upon it as the Repreſentation of my Body, which is given for you. And therefore with Truth I can ſay it is my *Body*, though Literally and Properly, and in ſtrictneſs of Speech, it is *Bread*, and not my *Natural Body*.

(*a*) Sect. 82. Perſonam ſuſcipiunt Perſonam gerens.

Now therefore let the Papiſts give or take. Either the Bread is not Tranſubſtantiated; or if it be, by virtue of the ſelf-ſame words the Prieſt is Tranſubſtantiated too. For every word in the Prolation with one Breath, (except the word *Enim*, Sect. 20.) does Operate as well as Signifie, and Does what it Says, and therefore if the word *Corpus* be effectual to make it a Body, then the word *Meum* makes it the

the Prieſts Body. The Wit of Man cannot find an Evaſion, and I doubt not but I am able to maintain this Argument againſt all the Popiſh Prieſts in the world. For all the Advantage lies clearly on the Proteſtant Side. For our Saviour viſibly took Bread, and gave it the office of Repreſenting him, and *made it the Figure of his Body*, as *Tertullian*'s word is; He erected it as a ſtanding Memorial to be uſed in *Remembrance or Commemoration of him*, as S. *Luke*'s word is; *To ſhew forth his Death till he come*, as S. *Paul* ſpeaks. 'Tis true, he commanded his Diſciples to repeat the ſame Action, and to do as he had done; But where did he bid the Prieſt to perſonate him? That he gave us the Bread by the Name of his *Body*, Three of the Four Goſpels witneſs, and by the Name of his *Broken Body*, S. *Paul* witneſſes; But where did he ever ſay, That He himſelf would always Sacrifice himſelf by the Prieſts Hands, and ſay, *Hoc eſt Corpus meum*, to the end of the world, by the Prieſts Mouth? And further, There is not one word which the Papiſts have ſaid in behalf of the Bread being Tranſubſtantiated, but holds as ſtrongly for the Prieſts being Tranſubſtantiated; which makes full as much for the Dignity and Majeſty of the Sacrament, for the abaſing and mortifying of our Deceivable Senſes, and for the improving and exalting our Faith, and making it Meritorious, as the other can.

We have gained ſuch conſiderable Advantages by the foregoing part of our Diſcourſe, that now we are able unalterably to renounce the Doctrine of Tranſubſtantiation. For having

ving demonſtrated the Impoſſibility of it, We have thereby Demonſtrated, that though Heaven and Earth ſhould paſs away, yet that Doctrine can never be True. We have likewiſe at the ſame time Demonſtrated the Proteſtant Expoſition of thoſe words of our Saviour, *This is my Body*, to be the true and neceſſary Senſe of them; for either there is a Change of the Bread into the Body of Chriſt, or there is not: But becauſe ſuch a Change is an utter Impoſſibility, as we have abundantly proved, therefore it remains, That the Proteſtant Doctrine, which aſſerts there is no ſuch Change, is Demonſtrably True. We have alſo made it as clear as the Light, That neither the *Letter* of a *Divine Revelation*; nor the pretence of an *Infinite Power*, nor any thing in the World can ſupport one ſingle Contradiction; becauſe if one ſingle Contradiction could ſtand, it would deſtroy the very Being of God himſelf, and deprive the World of the Adorable Object of all Religion. For ſuppoſing it *Impoſſible for a Being of Neceſſary Exiſtence to Exiſt*, which is but ſuppoſing a Contradiction, and we have immediately loſt the Author of all Divine Revelation; And not only ſo, but the whole Univerſe likewiſe muſt preſently ſink into Nothing, or rather indeed it could never have been at all.

But more particularly we ſhall find the Benefit of the former Demonſtrations in the ſhort remainder of our preſent Diſcourſe, for they will add to what we have further to ſay againſt Tranſubſtantiation all the force and ſtrength which Demonſtration can give. *Coſterus* the Jeſuit acknowledges, (and I ſuppoſe all Papiſts with him) that

If

If the Bread be not changed into the Body of Chriſt, the worſhip of the Hoſt is groſs Idolatry; But we are paſt all *Ifs* and *Ands*, and have Demonſtrated that there can be no ſuch Change of the Bread into Chriſt's Body: And conſequently we have Demonſtrated, that the Papiſts in worſhipping of the Hoſt, are guilty of groſs Idolatry, and the Beſt Friends they have in the world cannot free them from it. So likewiſe it can be no longer a Moot-point, or a diſputable matter, whether it be Criminal to call the Hoſt their *Lord God*, *their Maker*, *their Former*, *and their Creator*; when we have Demonſtrated that it cannot be ſo, and that it is only a bit of Bread; and to affirm Bread to be a God, if it be not Blaſphemy, it wants a name in our Language. In ſhort, That can never be a Divine Myſtery which is not in a Poſſibility of being a Divine Truth: And conſequently the *Myſtery* and *Miraculouſneſs* of *Tranſubſtantiation*, which has been the old and dark ſtronghold of Popery, is utterly demoliſhed: And the Papiſts having loſt that ſhelter, not only all the Abſurdities of their Belief concerning it will fall upon them with their whole weight, but alſo all their abſurd Practices in reference to it, to which I ſhall now proceed.

2. The ſecond General Head is of *Practical Abſurdities*, by which I mean ſuch unreaſonable and unworthy Actions, as are done by the Papiſts in purſuance of their Doctrine of *Tranſubſtantiation*. And here I can by no means charge them with eating their Maker, or eating Man's fleſh, and drinking

ing Man's blood in the Sacrament: For I have ſhewn it to be impoſſible for them to do either of theſe. But yet becauſe they intend and profeſs to do both, perhaps the guilt is no leſs than if they really did them. And the Abſurdity of their Practice in this behalf is very equally matched with the Abſurdity and Contradictiouſneſs of their Belief. For as they hold the Sacrament to be the Natural Body of Chriſt, and yet ſay it is in ſeveral Places at once, and is made at ſeveral times, and is in the Form of Bread, whereby it appears to be not the Natural Body of Chriſt, but a piece of Bread; wherein they ſay and unſay at once: So likewiſe they worſhip and ſerve, and pray to that which I have Demonſtrated to be a bit of Bread, as if it were a God, and immediately they undo all that they have done, and treat him not at all like a God, but eat him up as if he were a bit of Bread. So alſo they ſay expreſly, That the common Nature of Mankind abhors the eating of Man's fleſh, and drinking of Man's blood, and yet they eat and drink that, of which they ſay they have greater Aſſurance that it is Man's fleſh, and Man's blood, than the Teſtimony of all their Senſes can give them.

But omitting theſe things, and the great Indignity which is offered to our Bleſſed Saviour by ſuch like Practices, I ſhall (1*ſt*) take notice of their Idolatry in worſhipping a piece of Bread as if it were God himſelf. And this Practice is unavoidable Idolatry if the Doctrine of *Tranſubſtantiation* ſhould chance to be falſe: And if it be not falſe, then a Thouſand Millions of Contradictions muſt be all of them true. So that if the Apoſtles rent their Clothes, when

the *Lycaonians* said that the *Gods were come down in the likeness of Men*, and were going to give them Divine Honour; surely they would hardly spare their flesh, but rend that too, if they should be shewn more than an Hundred God-Almighties together in the *Form of Bread*, and should see Divine Worship paid to them: Especially, since the Apostles Evangelized men to turn away from Idolatry to the Living God who made Heaven and Earth; if moreover the Papists should plead Gospel for their Idolatry, and say that they were Evangelized into it. I have often thought what St. *Paul* and *Barnabas* would have said and done in that Case. But what they then cried out and said to the *Lycaonians*, *Sirs, why do ye these things? For we are men of like Passions with you*; methinks the Host it self says as loud every day to the Papists, '*Sirs, why* '*do ye these things*? For I am no Object of Wor-'ship, but like another piece of Bread. I have all 'the Properties, and am subject to all the Casualties 'of any other bit of Bread: For either I am presently eaten and swallowed down as any other Bread 'is, or else if I be kept, I grow Stale and Mouldy. 'I am put into a Box for fear of Mischances, for if 'the Mouse gets me, I am gone. Alas, I am Bread, 'I am no God.' Thus to my Apprehension the Host it self continually cries out and reasons with them. And Oh would to God that they would consider to as good purpose as the *Lycaonians* did! I should be content to endure great hardships to see that Happy Day.

2. The Reproach which is done to our Saviour in the worshipping of the Host is intolerable. For would

would it not be an unsufferable affront to the Majesty of Earthly Princes, to take a Bundle of Rags, and place it in the Throne, and serve it upon the Knee, and cry, God save the King, and treat it in every respect like a Crown'd head; and to destroy every good Subject that would not join in this contumelious Pageantry? And is it nothing for the Great God of Heaven to be used in a more reproachful manner? For I appeal to all Mankind, considering the Infinite Distance there is betwixt the Persons, whether it be not a less Scorn and Indignity to set up a King of Clouts, than a Breaden God? A Contemptible Crumb of Dough, which is Kneaded, and Baked, and Crossed, and Muttered into the most High God, God over all, Blessed for evermore?

I might descend to many more Particulars, and enlarge upon them, but this has already been done by Learneder Hands.

And now, *O ye Papists*, I have discharged my Conscience; for it has troubled me that I had not long since laid these things plain and open before you: And if I knew how to incline you to consider them, I would not think much to kneel down at your Feet. But if you will not consider them with that evenness of mind which is always necessary to Conviction, but rather will consider them with that prejudice and indignation which shall put you upon Contradicting and Objecting, and using all your Subtilties and Evasions; then I beg of you to do this throughly, and spare me not. For I have written this Discourse only for the Honour of God, and out of love to Truth, which never loses any thing

by being Tried and Examined, but still comes the Brighter out of the Fire. It is the Cause of God my Saviour who died for me, and I am willing to spend the remainder of my days in it, or lay down my life for it, even which of the two He shall please.

And as for you, *O ye Protestants*, you have great reason to Bless God, that you were Born into the World since the Reformation; whereby you enjoy the Benefit of having God's own Book in your own Vulgar Tongue: And thereby are taught to know God and his Creatures asunder, and have learnt to distinguish our Saviour Christ from his Sacraments, and to know your Maker from a Bit of Bread. Who have the Advantage of reading God's pure Word, without either *Romish* Comments or *Rhemish* Annotations which overthrow the Text. Who are allowed to see with your own Eyes, That if Scripture should be so forced and wrested as the Papists have used it in this Case, then we must all be *Anthropomorphites*, and either Believe that God is of *Human Shape*, or else give him the *Lye* I know not how oft. For the Right Hand of God, and many other Bodily parts of him, are ten times oftner asserted in Scripture, than *This is my Body*. If the Papists say, That the Scripture in affirming that God is a Spirit, does sufficiently rectifie all such blockish Mistakes; I say so too: And withal, that our Saviour has done abundantly more to prevent and foreclose the no less blameable mistake concerning Transubstantiation. For after he had called the Cup his *Blood*, he afterwards again called it *the Fruit of the Vine*; and after his Resurrection it self, he gave his Disciples this Test to judg and discern his Body, and

to

to know it by, *Luke* 24. 39. *Behold my hands and my feet, that it is I my ſelf: handle me and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me have.* From whence we are bound to conclude, That where we cannot ſee Hands and Feet, where we cannot ſee and feel Fleſh and Bones, where we cannot handle and ſee Chriſt's Body, there it is not he himſelf: Well may there be ſome Sign, or Token, or Memorial of his Body, but it cannot be *he himſelf.* I ſhall not ſtand to enquire whether this be the Criterion to know Human Bodies from thoſe Bodies which Angels heretofore aſſumed; but we are ſure that theſe are Infallible Marks to know our Saviour's Body by, and that is all our preſent Buſineſs.

But as for the Noiſe they have lately made about our Saviour's ſurprizing the Diſciples, and entring into the room, *when the Doors were ſhut*, there never was any thing more incongruous than the ſenſe which the Papiſts have put upon that place, as if our Saviour had *paſſed through the Doors.* For there were two Things, as appears by the Scripture, which diſturbed the Diſciples; Firſt, That a Perſon ſhould come into the Room without knocking or giving them any warning, when they had made all faſt, and kept themſelves cloſe *for fear of the Jews*: And the Second was, That he entred in ſuch a manner as made them apprehend him to be a *Spirit.* Now how did ever Angels or Spirits enter into a Room, or St. *Peter* come out of Priſon under the conduct of an Angel, but by the Doors opening before them of their own accord, and ſhutting again after them? As in the caſe of all the Apoſtles, where the Officers *found the Priſon ſhut with with all ſafety*, Act. 5. 23.

5. 23. And I never yet heard or read of Angel or Spirit, which entred a Room through Crannies or Keyholes, or through Inch-boards. But let that be as it will, if our Saviour had entred in any such manner, it had absolutely overthrown the Criterion which he gave them at the same time to judg of his Body, and to Demonstrate that he was not a Spirit. For common sense would have taught the Disciples to reply, It is true indeed, whatever you are, Man or Spirit, that you have now a gross Human Body, and we cannot deny it; but that, it seems, is only when you please, for you had not such a one a while ago, when you were pleased to come in at the Keyhole; whereas there was nothing at all of this, but they knew and owned him, and were glad to see the Lord. But to conclude, Is not this a very pertinent proof of Transubstantiation, when the Doctrine of Transubstantiation asserts a thing quite contrary to the *Passing through Doors?* For it asserts that our Saviour's Body is Present in a Room, not by being Translated, or by Passing out of one Place into another, but by being produced in all fresh Places, and by being *Within Doors*, and *Without Doors*, at the same Time.

In short, *O my Protestant Country-men*, You see what Infinite Reason there is, that you should for ever renounce Transubstantiation; for otherwise you owe your Saviour but little Service, if you will not do him so much Right as to say, *That He is not a bit of Bread.* And there is the same Reason that you should renounce that Church, which employs her Infallibility in contradicting the Plainest Scripture; in defacing those Eternal Truths which

are

are deeply engraven upon the Minds of Men; and in doing the utmoſt diſhonour to our Saviour, by making his Religion the ſcorn of Mankind. What *Averroes* ſaid, is recorded by Papiſts; and is too well known to be Repeated upon this occaſion; and for my part I ſhould take it much more patiently to be forced to Believe that I my ſelf am a Wafer, than that a Wafer is my God. So that the Bleſſed Martyrs were infinitely in the right, to ſtake down their Lives againſt this Doctrine; for they plainly ſaw that it was not a Moot-Point, or a Diſputable Matter, (againſt which no wiſe man would lay down an Hair of his Head); but they ſaw that it was a bottomleſs Pit of Falſhood, which ſwallows up all the Natural and Theological Verities which ever came from God. And he that dies for ſo much important Truth, moſt certainly dies for God. You ſee moreover that the Papiſts are very ill holpen up, when they have recourſe to the Almighty Power of God, to ſupport their Doctrine of Tranſubſtantiation: For for that very Reaſon, Becauſe he is Almighty, he is Infinitely removed from the Imperfection of making an endleſs Number of Impoſſible Falſhoods. Shall that Nonſenſe and Inconſiſtency, which it is a very Great Imperfection even in Imperfect Creatures to *Affirm*, be a Perfection to *make?* No certainly; For the farther any thing is from Truth, the farther it is from God. Laſtly; You ſee what a thick and palpable Darkneſs overſpreads the Papacy, when you, through the undeſerved diſtinguiſhing Mercy of God, have Light in your Dwellings. You are Happy, if you know your own Happineſs, and are not weary of it. While you have the Light, Rejoice in it, and walk worthy of it, and then God will Continue it to you and to your Poſterity. *So be it.*

FINIS.

BOOKS *lately Printed for* W. Rogers.

THE Doctrines and Practices of the Church of *Rome*, truly Represented, in Answer to a Book, Intituled, *A Papist Misrepresented, and Represented*, &c. Quarto. Third Edition.

An Answer to a Discourse, Intituled, *Papists protesting against Protestant Popery*; being a Vindication of *Papists* not *Misrepresented* by *Protestants*. 4*to*.

An Answer to the *Amicable Accommodation* of the Differences between the *Representer* and the *Answerer*. Quarto.

A View of the whole Controversie, between the *Representer* and the *Answerer*; with an Answer to the *Representer*'s last *Reply*; in which are laid open some of the Methods by which *Protestants* are *Misrepresented* by *Papists* Quarto.

The Doctrine of the *Trinity* and *Transubstantiation* compared as to *Scripture*, *Reason*, and *Tradition*; in a new Dialogue between a *Protestant* and a *Papist*, in two Parts

Sermons and Discourses, some of which never before Printed: The Third Volume. By the Reverend Dr. *Tillotson*, Dean of *Canterbury*. 8*vo*.

A new and easie Method to learn to *Sing* by Book.

A Book of Cyphers or Letters Reverst.

A Perswasive to frequent Communion in the *Sacrament* of the *Lord's Supper*. By *John Tillotson*, Dean of *Canterbury* In 8*vo*. Price 3 *d*

A Discourse against *Transubstantiation*. In 8*vo*. Price 3*d*.

The State of the Church of *Rome* when the Reformation began.

A Letter to a Friend, Reflecting on some Passages in a Letter to the D. of *P.* in Answer to the Arguing Part of his first Letter to Mr. *G.*

The *Reflecters* Defence of his Letter to a Friend, against the Furious Assaults of Mr. *I S* in his second Catholic Letter. In four Dialogues. 4*o*.

A Vindication of some Protestant Principles of Church Unity and Catholick-Communion, from the Charge of Agreement with the Church of *Rome*. In Answer to a late Pamphlet, Intituled, *An Agreement between the Church of* England *and the Church of* Rome, *evinced from the Concertation of some of her Sons with their Brethren the Dissenters*. By *William Sherlock*, D. D. Master of the *Temple*.

The Protestant Resolved: or, a Discourse shewing the Unreasonableness of his Turning Roman Catholick *for Salvation* The 2*d* Edition.

A Discourse concerning the Nature of Idolatry; in which the Bishop of *Oxford*'s true and only Notion of Idolatry is Considered and Confuted. 4*to*.

A Letter to the Superiours, (whether Bishops or Priests) which Approve or License the Popish Books in *England*, particularly to those of the Jesuits Order, concerning *Lewis Sabran* a Jesuit.

A Preservative against *Popery*; being some Plain Directions to Unlearned *Protestants* how to Dispute with *Romish* Priests. In two Parts.

A Vindication of both Parts of the Preservative against Popery.

A Discourse concerning the Nature, Unity and Communion of the Catholick Church; wherein most of the Controversies relating to the Church, are briefly and plainly stated The First Part. 4*to*.

These Four last by *William Sherlock*, D. D. Master of the *Temple*.